

A
D I R E C T O R Y
F O R
M I D - W I V E S :

O R ,

A Guide for Women,

In their { *Conception*
 { *Bearing; And*
 { *Suckling their Children.*

Containing,

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying in.*
9. *Of Nursing Children.*

See the Directions in the Epistle to the Reader.

By *Nich. Culpeper, Gent. Student in
Physick and Astrology.*

*Exod. i. 12. It came to passe, because the Midwives
feared the Lord, that God built them Houses.*

*Edinburgh, Printed by George Swintoun and James
Glen, and are to be sold at their Shops, 1668.*



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*Mrs. Culpepers Information,
Vindication, and Testimo-
ny, concerning her Hus-
bands Books to be Publi-
shed after his Death.*

SO great are the Afflictions wherewith our Hea-
venly Father hath been pleased to exercise me
his poor Hand-maid, that I have not only lived
to see my *dear Husband*, (the Stay and Solace of
my life) taken from me: but it hath been my hard hap
also to see his Reputation, and Memory (which will be
dear to all his Posterity, for the Works he hath writ-
ten for the Common Good of this Nation) blemished
and Eclipsed, by the covetous and unjust Forgeries of
one; Who though he calls himself *Nathaniel*, is far from
being *an Israelite in whom there is no guile*, who was
not content to publish a Hodgpodge of undigested Col-
lections, and Observations of my dear Husband decea-
sed, under the Title of *Culpeper's last Legacy*; but to
make the Deceit more taking, he steeled his Forehead
so far, and brased it so hard, as not to be ashamed to
forge two Epistles, one in mine, and the other in my
Husbands Name; of the penning of which, he nor I,
never so much as dream'd: And yet he impudently
affirmeth in my Name, that my Husband *Laid a severe
Injunction on me to publish them for the general Good, after
his Decease; and that they are his last Experiences in Phy-
sik and Chyrurgery.* And in the Title of his Book, he
said

Mris. Culpepers Testimony.

said, *They are the choicest, and most profitable Secrets, resolved never to be published till after his Death.* All which Expressions in the Title and Epistles, are as false as the Father of Lyes; and every word in them, forged and feigned. And he knew well enough, that no discreet, honest Man, that was a friend to my Husband, or to me, would ever have agreed to such infamous and dishonest Practices; And therefore I desire all Courteous Readers of the Writings of my Husband, to take notice of this Deceit, and to assure themselves that it never entered into his Head, to publish such an undigested *Gallimofery*, under the promising and solemn Name of his *Last Legacy*, and that *whereby he gained his Reputation in the VWorld*, as the Imposter makes him speak in his forged Epistle. And I desire any indifferent Reader, that hath observed my Husbonds lofty and masculine manner of expressing himself in his Prefaces, and Epistles Dedicatory, whether in case he had been minded or disposed to take so solemn a farewell of the World, as the *Forger* makes him to do; whether I say, he would have done it in such a *whining fashion* and so in a stile of a *Ballad-maker*, as to say, *And now if it please Heaven to put a period to my Life, and Studies that I must bid all things under the Sun farewell: Farewell to my dear VVife and Childe, farewell Arts and Sciences, farewell all worldly Glories, adieu Readers.* Certainly my Husband would have been far more serious and material, in such a case, as any discreet man shall judge Neither can it be thought that in such a solemn *Valediction*, he could possibly forget his wonted respects to the *Colledge of Doctors*, to whom he did frequently address himself, in divers of his *VVritings*

Mris. Culpepers Testimony.

Courteous Reader, I shall say no more touching the abuse of the Book-seller, only to prevent (as much as concerns me) they being abused for future, know that my Husband left seventy-nine Books of his own making, or Translating, in my hand, and I have deposited them into the hands of his, and my much Honoured Friend, Mr. *Peter Cole*, Bookseller, at the *Printing Presse*, neer the *Royal Exchange* (for the good of my Childe) from whom thou mayest expect to receive in Print, such of them as shall be thought fit to serve thee in due season, without any Disguises or Forgeries, unto which I do hereby give my Attestation. Also my Husband left seventeen Books compleatly perfected, in the hands of the said Mr. *Cole*, for which he paid my Husband in his life-time: And Mr. *Cole* is ready and willing (on any good occasion) to shew any of the said seventy-nine Books, or the seventeen, to such as doubt thereof.

And if any Person shall question the truth of any part of this Vindication, or Epistle; if they will take pains to come to me, I will face to face, justify the truth of every word thereof, as I have subscribed my Hand thereunto in the presence of many Witnesses.

I professe in the Presence of the great GOD, the Searcher of all hearts, before whom Mr. *Brooks* and I must one day give an account of all our actions: That I have not published this Epistle or Vindication, out of any disrespect to Mr. *Brooks* (for I much respect the man, and would be glad to serve him to my power) but only to clear my Husband from the folly and weakness cast upon him by the means above expressed. And out of tenderness to Mr. *Brooks*, I first tried

A 3

other

Mris. Culpepers Testimony.

I other means of keeping, and afterwards of repairing my Husbands Credit, and then stayed long to see if he would repair (in any measure) the wrong done to my Husband, and my self. I desire to be

Your Servant (in
and for the Truth

Alice Culpeper.

From my House, next door
to the Red Lyon in Spittle-
fields, *October* 18. 1665.

Mris. *Culpeper* did the 18. of *October*, subscribe this Epistle in Vindication of her Husbands Reputation, before Ten Witnesses, as she had done another Epistle on the ninth of *October* almost in the same words with this, except neer the Conclusion.



R E A D E R,

A Printed Paper hath spoken sometimes against the Book; The Authors of the said Paper (pretending to be four Women) having only subscribed eight Letters for their Names, *viz.* I. C. I. D. M. S. T. B. And the Paper it self containing nothing but Ignorance, and Malice, or at least weaknesse. And because it's conceived to be forged by a Man (without the help of any Women) as impudent in this kind of forgery, as he that is mentioned in Mris. *Culpepers* Epistle, dated *October* 18. 1665. Therefore it's thought not worthy of an Answer.

T



To the *Midwives* of *England*.
Nich. Culpeper wisheth suc-
cesse in their Office in this
World, and a Crown of
Glory in that to come.

Worthy Matrons :

Y O U are of the Number of those whom my Soul
loveth, and of whom I make dayly mention in
my Prayers : And having (upon fixed Reso-
lutions) consecrated the rest of my Life to
the Service of my Country, in what Knowledge I was brought
up in, or have spent the greatest Part of my Studies about ;
the Motive Cause of which was, A serious Consideration of
the notable injuries offered to Men and Women, and indeed to
the Common-wealth in general, by obseonding the Rules of
Physick from them, either not writing them at all, or to no
purpose, which is so apparant that a man needs not the Eyes
of *Lynx* to see it, he may read it running, though he be
as blind as a Mole, if he hath but half so much Natural
instinct. What an unsufferable injury is it, That in a Free
Common-wealth, Men and Women should be trained up in
such Ignorance, that when they are sick, and have Herbs
in their Garden conducing to their Cure, they are so hood-
winked that they know not their Vertues ? Is not this
to uphold a company of lazie Doctors, most of whose Cove-
tousnesse outweighs their Wits as much as a Milstone out-
weighs a Feather ? How they will answer for it another
day

To the Midwives of ENGLAND.

day, God knows; I pity their Conditions; this world will not last alwayes: The Consideration of this (I say) put me upon it, to write Physick in my Mothers Tongue: I thought (and I yet think I am not mistaken in my thoughts) that it were a good acceptable work, well pleasing both to God and Man, to imploy that Talent God hath given me, for the repressing of this so great, so apparent, so sensible an Evil: If I fail, it's in the Power, not in Will; and God accepteth the Will for the Deed, and so will Godly People, for Godlinesse is derived from God-likenesse. I conceived a few thoughts, and I hope to bring them to perfect birth, viz. To lay down some Rules whereby a man may as well prevent a sicknesse before it comes, as remedy it when it is come. And that this may be done Methodically (for things look best when they are in Order, because God is the God of Order) I determined to write of the Preservation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into Act? In doing which, I began here; and having begun here, To whom should I dedicate it, but to you? And though I confesse the Theory of this be requisite, very requisite to all Women; yet to whom doth the Practical part of it belong, but to your selves: If you please to make experience of my Rules, they are very plain and easie enough; neither are they so many that they will burden your Brain, nor so few that they will be insufficient for your necessity. If you make use of them you will find your work easie, you need not call for the help of a Man-Midwife, which is a disparagement, not onely to your selves, but also to your Profession: And let me tell you this (and I'll tell you but the truth) To you, your Knowledge, Care and Skill, is committed both the Being, and the Well-being of the Women in Labor: The Creator of Heaven and Earth, the God of all the world, the great First being of all things, commits the Life of every Child of his to your charge, even to the very first Minute that he allots it to draw its breath; and at your hands will He have an accompt of it another day: Oh! What manner
of

To the Midwives of ENGLAND.

of Woman ought a Midwife to be? With what Knowledge, Skill, Care, Industry, and Sincerity ought she to perform her Office? Let every honest Woman that takes this Charge upon her, take notice of it; and when she comes to deliver a Woman, let her know, that for that day or nights work she must another day give an account before Jehova, the Lord Jesus Christ, and all the Angels.

So soon as you have read this, you will presently agree with me, That a Midwife ought to be as quick sighted as Argus, her wits must be in her Head, for her Books are at Home: Hippocrates was never better skil'd in the Rules of Physick, than a Midwife ought to be.

To wind up all in a word, All the Perfections that can be in a Woman, ought to be in a Midwife; the first step to which is, You know your ignorance in that part of Physick which is the Basis of our Art: When you know what you want, then you know what to crave; and you know who said, If any want wisdom, let him ask it of God (not of the Colledge of Physicians, for if they do, they may hap to go without their Errand, unlesse they bring Money with them) for He giveth liberally to all men, and upbraiderth no man. Many of you are Ancient, but if you be too old to learn, you are as much too proud: God Speaks not now by voice to men and women as formerly he did; but he Speaks in, and by Men, and 'tis no part of wisdom for Men and Women to stop their Ears against it; when Christ preached in Noah, the old world did so, and you know what came after: I confesse God hath given me some little Sparks of Knowledge, I do not call them little as they come from God, for such a word would hold forth (if not Blasphemy, yet) extream Ingratitude, but I call them little comparatively, in respect of what shall shortly be revealed to the Sons of Men: You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this Light shall increase in me to a perfect Day; if I hide it, I know as well what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what became of him, I tremble

To the Midwives of ENGLAND.

I tremble to think what will become of others that do the like.

To conclude: Grave Matrons, be diligent in your Office, and be as careful as diligent, as well to prevent evils before they come, as to provide for them when they are come; So may you expect the Blessing of God upon you and yours, the Lord will build your Houses as he did the Midwives of the Hebrews, when Pharaoh kept their Bodies in as great Bondage as Physicians of our Times do your Understandings: And when the dayes allotted for you to live in this World are expired, and the time of your change shall come, The Lord will provide an Habitation for you (not made with hands) which shall never passe away. You know who it was that promised, If you be faithful to the Death, you shall have a Crown of life.

Lastly, Let me intreat the favour of you all, That if you by your own Experiences find any thing which I have written in this Book not to be according to Truth (for I am but a Man, and therefore subject to failings) First, Judge charitably of me: Charity and Honesty always walk hand in hand together, and think ill of no man.) Secondly, Acquaint me with them, and they shall be both acknowledged, and amended: As for my self, I desire during life, alwayes to remain,

Yours in what I may,
or can,

Spittle-fields, next
door to the Red-
Lyon, Jan. 28.

1 6 5 1.

Nich. Culpeper.

To



To the Reader.

READER,

TAke notice, That in this Impression of this Book, I have made very many Additions to every Sheet in the Book: Also observe, That there is a Counterfeit Edition of this Book, which goes under my name, but I do disclaim it, for that it is notoriously false Printed: In perusing one Sheet of the Counterfeit Edition, I find six Medicines left out, and at the least thirty grosse Errors, such as corrupt the Sence, and make the Book none of my Issue, but a Bastard of their own; yet it may be, they did it out of conscience, knowing themselves to be Thieves in stealing the Right of other men by their Printing that false Impression, and therefore they would have the child like the father, *viz.* Horrible and mischievous.

That all such as have occasion to make use of this Book may not be cheated with a false Book, instead of a true one, and so with a poyson that will destroy them instead of wholsome Medicine that will cure them, I shall labour to give you five plain Directions how you may know the one from the other; For the Counterfeit Book, and the True one, being now printed both in a small Letter, therefore I much fear the People may mistake the one for the other: I did desire it might be still printed of a bigger Letter as it was before (being far more pleasant to read in a fair Print than in a small one, and more easie to print true) but that it would have made the price higher than is now convenient.

The

To the Reader.

The Directions to know the true Impression from the Counterfeit.

The true Impression on the first Page, I begin thus, *The Eternal God, the Creator of all things, having made that wonderful work of his, the Frame of the world, &c.*

The Counterfeit impression begins thus, *Above all things, I hold it most fitting, that Women, &c.*

The second Direction.

In the true Impression, Book II. do begin at the top of Page 35.

In the Counterfeit and stoln Impression, Book II. do begin at page 24. So that in the true Impression there is thirteen Pages more in the first Book, than there is in the first Book of the Counterfeit Edition, the one having, 35. the other but 24.

The third Direction.

In the true Impression, the Figure of the Childs lying in the Womb are inserted between page 48. and 49.

In the Counterfeit stoln Impression, the Figure of the Childs lying in the Womb, is inserted between page 44. and 45. and hath no Explanation upon it.

The fourth Direction.

In the true Impression, Book III. begins at Page 61;

In the stoln Counterfeit Impression, Book III. Begins at Page 56.

The fifth Direction.

The true Impression, is printed by Mr. *Peter Cole*, at the signe of the Printing-presse by the Royal Exchange, London, as you may see at the lower end of the Title Page: But observe carefully the four other Directions as well as the Fift, lest the Theever do counterfeit the Title Page, as well as they have done the Book.

To the Reader.

I hope such Books as shall come forth of mine hereafter shall be Printed on a fairer Print, for that I understand the Parliament of *England* hath now revived the good old Law, whereby the propriety in Copies is settled to such as purchase them; yet I confess the punishment of this sort of Theeves that re-print Books without any lawful interest in them, is not made equal to their crimes; For I have known many Rogues in one year hanged at *Tyborn*, for far lesse than half so much invading Common Right and Justice, as they do that re-print Books from such men as purchased them, and therefore ought to enjoy them.

These things I thought good to acquaint thee with, gentle Reader, and withall, with this last Edition, wherein the Errors of the old are corrected, and where it was too brief, enlarged. Thus I rest.

Thine to do thee good,
Nich. Culpeper.



To the Physical Reader.

THe greatest reason that I could ever observe why the Medicines prescribed in this Book, and in many other Physick Books do not perform the Cures promised, is the unskilfulness of those that make up the Medicines. I therefore advise all those that have occasion to use any, to go or send to Mr. *Ralph Clarke* Apothecary, at the sign of the three Crowns on *Ludgate-hill*, where they shall be sure to have such as are skilfully and honestly made.

The



The Printer to the Reader.

I Was unwilling to make large additions to this small Book; because I would not have it exceed in price. But I rather choose to refer you to such Books as are the most excellent in the World on this subject, viz. *Culpepers Translation of Riverius Practice of Physick*, wherein are twenty four Chapters, which are of so great use, That I want words to set forth their worth, and therefore refer you to the Book it self. The Preface and Contents of the said Book I Print here, that those which desire farther Knowledge may read the Book it self.



The Preface of *Riverius* his Practice of Physick.

Of Womens Diseases.

THose are called *Womens Diseases* which are proper to them only, and come from the defect of that part which is distinct in them from men, viz. the *Womb*; of which
Demo-

THE PREFACE.

Democritus in his Letter to Hippocrates said that it was the cause of six hundred miseries, and innumerable Calamities. But we to lay down those Diseases of the Womb which are most usual, will divide them thus: Some come from the Vessels, and some from the Body of the Womb, or Cavity; others are in respect of its chief and noblest act of Generation. From the distemper of the Vessels of the Womb, and the preternatural causes, come Chlorosis, or green sicknesse, stoppage of the Terms, immoderate Flux, the Whites, Rage of the Womb, and the Mother. In the Cavity of the Womb are, Inflammations, Ulcers, Scirrhus, Cancer, Gangrene, Dropsie, coming forth, and shutting up thereof: these may hinder Generation but by accident. The Diseases which are in respect of Conception, Breeding, and bringing forth, are Barrennesse, acute and Chronical Diseases of Women with Childe, Abortion, difficult bringing forth, dead Childe, Secundine retained, immoderate Flux, or suppression of blood, and the acute Diseases of Women in Childe-bed. All which Diseases we will speak of in as few words as the dignity of the Matter will permit.

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The Contents.

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C	Chap. 1.	<i>Of the Green sicknesse, called Chlorosis.</i>	400
	Chap. 2.	<i>Of the stoppage of the Term.</i>	403
	Chap. 3.	<i>Of the Immoderate Flux of the Courses.</i>	409
	Chap. 4.	<i>Of the Whites.</i>	413
	Chap. 5.	<i>Madnesse from the Womb.</i>	417
	Chap. 6.	<i>Of the Mother-Fits, or Womb-sicknesse.</i>	420
	Chap. 7.	<i>Of Inflammation of the Womb.</i>	431
	Chap. 8.	<i>Of an Ulcer of the Womb.</i>	434
	Chap. 9.	<i>Of a Scirrhus, or a Painlesse hard Swelling of the Womb.</i>	490
	Chap. 10.	<i>Of a Cancer of the Womb.</i>	491
	Chap. 11.	<i>Of Mortification, or Gangrenation, and Sphaculation, or Blasting of the Womb.</i>	491
	Chap. 12.	<i>Of the Wombs wind, and Water Swelling, Dropsie.</i>	491
	Chap. 13.	<i>Of the falling down of the Womb.</i>	491
	Chap. 14.	<i>Of the Womb shut up, or Imperforated.</i>	501
♦	Chap. 15.	<i>Of Barrennesse.</i>	501
	Chap. 16.	<i>Of Acute and Chronical Diseases of Women with Childe.</i>	501
7	Chap. 17.	<i>Of Abortion or Miscarriage.</i>	511
	Chap. 18.	<i>Of hard Child-birth.</i>	511
	Chap. 19.	<i>Of a dead Childe.</i>	521
	Chap. 20.	<i>Of the After-birth retained.</i>	521
	Chap. 21.	<i>Of Immoderate flux of the Loches, or Child-bed Purgations.</i>	521
	Chap. 22.	<i>Of Suppression of Child-bed Purgations.</i>	521
	Chap. 23.	<i>Of Grippings after Child-bearing.</i>	521
	Chap. 24.	<i>Of Acute Diseases of Women in Child-bed.</i>	521

In Senertus Works now Published, you may see very much of the same, of very great use.

BOOK



BOOK I.

Of the Vessels dedicated to GENERATION.

Prooemium.



HE *Eternall G O D*, the *Creator* of all things, having made that wonderfull Work of His, the *Frame* of this *World* (every jot of which, sheweth forth the infinite Power and Glory of God to the Sons of Men, for God made the *World* to shew his infinite Power and Wisdom, and he will destroy the *World* to shew his Justice, and he yet preserves the *World* to shew his Mercy and Patience to the Sons of Men.) He afterwards made Man in his own Image, an *Epitome* of all that he had made, in such a manner, that whatsoever is to be seen in the *World*, may be found in Man; and he made him *Ruler* over the *Workman-ship* of his hands, so that there is nothing with the whole *Circle* of the *Creation* which God did not make subject to the *Industrious* capacity of Man; but Man being thus happy, made himself as unhappy by his fall, that he is loathsome even to himself and others, even at his very *Nativity*, which is most pathetically described in *Ezek. 16. 4, 5*. *And as for thy Nativity in the day thou wast born, thy Navel was not covered with swaddling clothes, neither wast thou washed in water to cleanse thee,*

was *scolded at all, nor scolded at all.* No eye pitied thee to no any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field, to the loathing of thy person in the day that thou wast born: And from this original sin proceeds those abominable actions which we may daily see in the World, for by it, the understanding is blinded, the will perverted, and conscience this-wracked: After this, the Lord in pure mercy to Man-kind, sent the Lord *Jesus Christ*, his only begotten Son, who was equal with the Father, to take our Nature upon him, and thereby unite us again to the Deity, and to satisfy his justice to the utmost for our sins, whereby we are again interested in Heaven; what remains then of us to be done more then by considering that uncertainty of mans life, and how many casualties he is subject to here below, to labour what in us lies to search out the secrets of Nature, whereby we may preserve our own lives the more to glorifie our Maker, and to communicate the Knowledge, which by our industry we have obtained, unto the Sons of men our Brethren: doubtlesse this was that which moved *Solomon* to make choyce of Wisdom, counting Riches but dung, and a Kingdom but vanity; neither did he keep close his Knowledge to himself (too many now adayes do) but he published large discourses, both of Birds and Beasts, Herbs and Trees, and of all the Secrets of Heaven, however through the iniquity of times they are since lost: The very same Principles first moved me to publish what I knew, to the World, and experience witnesseth to me, that the more I reveal the Knowledge God hath given me to the World, the more he still teacheth me; and being determined within myself not to give over till I have finished the whole Book of *Physick*. I began first at the Principles, namely The Anatomy of the Vessels dedicated to Generation: for above all things I hold it most fitting, That Women (especially Midwives) should be well skil'd in the exact Knowledge of the Anatomy of these Parts. Let not be objected to me, That many good Midwives

ignorant of it: What then? The more is the Pitty, say I: Must I not teach my childe a reason of what it saith, because a Parot can speak as plain as it without it? A Midwife is (or else should be) Nature's helper; and how can any help Nature, and not well skilled in the Tools by which Nature doth her Work; this then is the business of this Book, *viz.* To give you a brief, yet very perfect Anatomy of those members which Nature useth as Instruments to beget its like, to which I have added some means how to preserve them clean and pure, the neglect of which I conceive to be the reason of most miscarriages in Women, nay, and of the death of most children in their Infancy: which being done, in all reason, the manner of Nature's forming the Work, and fashioning the Childe in the Womb, is next to ensue, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, *Male*, and *Female*: their Use is the Procreation of Mankind, the Operation is by *Action*, and *Passion*, the Agent is the *Seed*, the Patient, *Blood*; so that the Body of Man being composed by Action and Passion, he must needs, during his life, be subject to them both. Let no man object to me; That many have written worthily of this Subject before; 'tis very probable, and 'tis as true, that there is no less reason and understanding required to judge of Sciences formerly written, than here is to be the first Writers of them. I have been as plain as I can, and that satisfies me, and so I hope it will do all honest People.

To return to our purpose, that this may be made clear, and honest Women know what they have to do, I shall divide this Book into two Sections.

Viz. { 1. *The Genitals of Men.*
2. *The Genitals of Women.*

(All these are far more exactly described in *Weslingus Anatomy in English.* And also in *Riolanus*

lanus *Anatomy* they are most clearly described, with the diseases incident to these parts, and the seat of the diseases. And for the cure of all diseases, see Riverius *Practice of Physick* in English.)

S E C T. I.

The Genitals of Men.

First, for the *Genitals* of Men (for I hope good Women will pardon me for serving mine own Sex first some prepare matter to make Seed of, and they are called *Vasa præparantia*; some elaborate, or work the matter, as the *Corpus Varicosum*; some make the Seed fruitful, as the *Stones*; some carry the Seed back from the *Stones*, and those are called *Deferentia*; some keep or contain the Seed so carried, as the *Seminal Vessels*, the *Prostrates*, some ejaculate or cast out this Seed from those Vessels into the Womb, as the *Yard*.

I would willingly speak a word or two of each of these parts, but lest kind Women (whom my intent is to please in this Treatise) if doing good to them will please them (should be offended, that I explain not those strange Names which the *Rabbies* of our, and former Ages have used to muffle up our Eyes, lest we should see the Truth and so break their yokes of bondage from off our Neck; lest (I say) they should be offended, I desire them to take notice, that they shall find them all explained in Alphabetical Order at the latter end of the Book; the iniquity of former times hath been such, that I wanted English terms to expresse them, unlesse I should call them by their Names, and that I leave to be done by such as affect not names; If I should every time I mention their Outlandish words (part of which are Greek, part Latine) stand

explain them, it would trouble the Readers patience much to read them, and Mine more to write them; therefore when you meet with them, search the Table at the latter end of the Book, and you may understand them.

I would desire such Gentlemen as are skilled in Anatomies (of which I am afraid there is but a few) to pardon me in that I have not followed the vulgar Rules of Anatomy, I desire you to know that I am not unskilled in most Anatomies that are written; and have been an Eye-witnesse in all I have written: my opinion is, That he is not very wise that altogether neglects Authors, but he is a Fool ingrain that believes them, before his own eyes. I commit my Writings to the tryal and censure of time as they have done before me, and shall with gladnesse embrace that man that in the Spirit of meeknesse (which is next of kin to the Spirit of God) tels me of my errors. Be diligent, be diligent, God and good Men hate idle Men and Women; and that you may be Methodically diligent, be pleased to accept of this first Section, sub-divided into these ensuing Chapters; I hope you will pardon me if I should be a little critical, or at least forbear your censure till you know, and are able to prove I am in an error; he that censures before he knows, publisheth to the world that he is an envious Fool.

Chap.

Of the preparing Vessels.

1.

Corpus Varicosum.

2.

The Testicles or Stones.

3.

Vasa Deferentia.

4.

The Seminal Vessels.

5.

The Yard.

6.

Of all these in Order, and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, not a little more than is useful.

C H A P. I.
Of the Vasa Præparantia.

Their names. **T**Hese Galen calls ἀγγεία προπαρασκευαστικά, and the Latins *Vasa præparantia*, the fittest term we in English can give them (for we must borrow terms of other Nations, that we may make the common people believe wonders, that so our selves may grow rich and proud, and keep folk in ignorance, though to their own undoing, and the loss of many a dear life) is

Use. *Preparing Vessels* which name is taken from their office, which is to prepare that matter or substance which the Stones convert into Seed, and fit it for that work: they are in number four, two Veins, and as many Arteries.

And here by the way let me instruct you in one Notion, (for I make no question but Physicians have kept you ignorant enough) the Liver is the original of Blood, and distributes it through the Body by the Veins, and not the Heart, as *Aristotles* waking dream was, viz. That the Heart was first formed in Man, and is the seat of Blood, and the Sun of the Body, as the Sun is the Heart of the World: but we shall prove another manner of *Microcosmical Sun* by and by, when we come to shew Astrologically how man is formed in the womb. *Veslingius*, and many other Anatomists which dangled after *Aristotles* pipes, fell in the same error. Its use is to nourish the Body, and repair decaying Flesh, and that you may conceive to be the reason why men which keep a very slender diet fall away in Flesh, because they want food to breed Blood enough to nourish them: The Heart is the original of the Vital or quickning Spirit, which it distributes to the Body by the Arteries, I pray remember this all along, for you shall see some effects of it in the next Chapter.

Number. The Veins (as I told you) are two, a right and a left, the right proceedeth from the *Vena*

Cava, the left from the Emulgent Vein, although happily, through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is it my present task to teach you: yet hereby you may come to a fight of your ignorance, and that is the first step to Knowledge: And I assure you, if you want love to Knowledge, no more than I want will teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confesse the Learned make a grievous quoyl what the reason is, these two veins should proceed from a different Root: I could quote them, and mine own opinion too, and I suppose you partly believe it; but I forbear, it being my Opinion, That young Naturalists, as well as young Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Artery, which the Greeks call *α'ρτη*; which is indeed the great Trunk and Original of all the Arteries.

C H A P. I I.

Of the Corpus Varicosum.

YOU remember what I told you was the use of the Veins and Arteries, the preparing Veins and Arteries, the one carrying Blood, the other vital Spirit, all tending to the propagation of Man; all four tend down directly to the Stones: 'tis not my present scope to tell you which way: They serve as Laborers to carry the Stones what they need; as Laborers carry Bricks & Mortar to Masons to build an House, so these carry Blood, and vital Spirit to the Stones to make Seed, and now you know whereof Seed is made, viz. Vital and Natural Blood, or Blood and vital Spirit (which you please) concocted by the Stones. We shall have occasion further to speak of this before we come to Conclusion of the Book, it is not proper in this place;

but stay a little; Laborers temper their Mortar before they bring it to the Brick-Layers; neither is it fit the Stones should do all the work themselves, having four servants to attend them; therefore these four Vessels, though at their first descension they keep at small distance the one from the other, yet before they enter the Testicles or Stones (call them by which name you please) they make a most curious implication, intexture, or twisting the one from the other, which the Greeks call *ἀναστροφὴς*, (if I be not mistaken, the word signifies a *Kisse*) sometimes the Veins go into the Arteries; sometimes the Arteries into the Veins, then they separate again, the beholding of which, brings an exceeding deal of delight to the Eye, and content to the mind (I could shew it any man in the Anatomy of a Dog) this implication weaving or twisting (as I called it before) is that which some Chirurgions call *Pampiniformis*, and some *Corpus Varicosum*, which was the thing propounded to be treated of in this Chapter.

I do confesse the same contexture of Veins and Arteries, though not in the same form, may be found in other parts of the Body, as in the Arms and Legs; else a Man being there wounded could not bleed to death: for unless the vital Spirit comes out as well as the Bloud, he might but loose his nourishment for the time, he could not lose his life. But to proceed—

The Substance of this interweaving of the
Substance. Veins and Arteries is very hard, long, almost
Forme. in form of a Pyramide, without any sensible hollownesse.

Use. Their use is to mix exactly the Bloud and vital Spirit, and of them both to make one Body, the being also to change the color of them from red to white that so the Stones may have a fit matter to work upon and the easier work to do; therefore this interweaving reacheth down even to the Testicles themselves, till it even peirce their Substance.

CHAP. III.

Of the Testicles or Stones.

THe Stones are called in Latine, *Testes*, that is, Witnesse, because they witnesse one to be a Man, ask the Pope else, he will tell you I say true. The Greeks call them *διδύμους*, because they are two. *Names.*

I need not tell you where they are placed, for every Boy that knows his right hand from his left, knows that. *Place.*

Their Substance is white, soft, and spongy, full of small Veins and Arteries, and that's the reason, that when humors flow down into them they swell to such a bignesse. *Substance.*

Their Form is Oval, but their bignesse is not alike, say Authors; he that hath a mind to know, it's but feeling; They say the left is the biggest, but the right is the hottest, which (say they) breeds the best and strongest Seed: and so they set Nature together by the ears with it self, as though the Stones could not agree in their own action. I suppose the first Reason of this fancy in Authors, arose first from a truth (as indeed, most errors did) they knew there was both a *Microcosmical Sun* and a *Microcosmical Moon* in the Body of Man; the one of which gave vitall heat, the other radical moisture to it: then comes old *Aristotle*, and he finding that the *Cœlestial Sun* ruled the right Eye, and almost all the right part of Man, and the *Cœlestial Moon*, the left, and having an overweening conceit of himself that he knew every thing, though indeed he knew nothing at all rationally of the influence of the Planets upon man, presently concludes (before once he had looked whether or no he could prove it) that it was the *Cœlestial Sun* which causeth the heat and strength of the right side of the Body, which indeed is no such matter, for it is the *Microcosmical Sun* within the Body which gives the heat

Culpepers Midwife Enlarged.

heat to it, and the *Microcosmical Moon* which gives the radical moisture, and that I prove by this Argument, Because Man is internally hottest in the Winter time, when the *Cælestial Sun* is at the greatest distance from him, as appears by the quicknesse of his digestion then.

Each Stone hath a Muscle, which the Learned call *Cremaster*, from the Greek word *κρεμαζω*, which signifies to hold up, because they pull up the Stones in the act of generation, that so the Vessels being slackned, may the better avoid the Seed: Age and sickness, weaken these Muscles, and then the Stones hang down lower than they do in youth and health.

Use. The use of the Stones is, 1. To convert Bloud and Spirit into Seed for the procreation of Man, and yet by your leaves they convert not all the Bloud that come to them into Seed, but keep some for their own nourishment. 2. They add heat, strength, and courage to the Body, and that appears, because Eunuchs are neither so strong, hot, nor valiant as other men: neither is an Ox so hot, nor valiant as a Bull.

As for the Tunicles or skins that cover and enwrap the Stones, they conducing nothing to our present scope, I willingly omitted them.

Transverse the Stones in a small Body like a Silk worm, which is called *Epididimis*; by one extremity of which, the Vessels called *Deferentia* enter the Testicles, and from thence carry out the Seminal Matter: from the other extremity passes that Vessel called *Faculatorum*.

CHAP. IV.

Of the Vasa Deferentia.

THE Vessels called *Deferentia*; are those which carry the Seed, being perfected and thoroughly concocted. Their office. be the heat, and force of the Stones, from the Stones to the Seminary Vessels, which are ordained

dained to keep it till time serve for, or need require its expulsion.

They are in number two, and no more, in colour white, in substance nervous, or finewy, they have a certain obscure hollownes in them, and therefore *Herophilus* calls them *πορὰς σπέρματος*, or the *Spermatick Pores*. Num-
ber.

They arise up from the Stones even up to the Belly, not far distant from the preparing Vessels, when they are come into the Cavity of the Belly, they turn back again, and passe to the backside of the Bladder, between it and the right gut, when they come neer the neck of the Bladder, they are joyned to the Seminal Cels, which are not much unlike the Cels of an Honey-comb; these Cels contain an Oyly substance, for they draw the fatty substance from the Seed, which they empty out into the passage of Urine, chiefly in the act of Copulation: the supposed reason is, that the thin internal skin of the Yard be not offended with the acrimony or sharpnesse of the Seed, the *Vasa Deferentia* having passed, these fall into the *Glandula Prostatæ*, which are the Vessels ordained to keep the Seed, to them now turn we. Use.

CHAP. V.

Of the Seminal Vessels.

THE *Prostatæ*, or *Glandulae Seminales*, are of such a Body as the vulgar when they find the like in their meat, call *Kernels*. Descrip-
tion.

They are placed between the neck of the Bladder and the right Gut. Place.

These compasse about the *Vasa Differentia*, and through the midst of these passeth the *Urethra*, or common passage both for Seed and Urine, you may if you please call it the Conduit of the Yard, I know not suddenly what fitter English word to give it; I am perswaded, and I have some hundreds of crabbed terms to witnesse it that the

The Physicians have taken far more pains to lead men into Ignorance, than I shall or can do to teach them knowledge, the Ignorance of our Forefathers made Physicians laugh in their sleeves; but the end of all things hastens, and that Knowledge is breaking out, which shall so enlighten the World, that he who hath but half an Eye may see their baseness without a pair of Spectacles.

At the mouth of the *Urethra*, where it meets with the *Vasa deferentia*, which is (as I told you) in the Seminal Vessels, is a *Caruncle* (their is another of their terms) in plain English, a thick skin, its Office is, that the Seminary Vessels being of a spongy nature, might not shed the Seed against their wills. This skin which is very full of pores, the pores open through heat of the act of Copulation, and so gives passage to the Seed, which being of a very subtil Spirit, (and the subtiler for being moved) will passe through as Quick-silver passeth through Leather, you can see no holes in the Leather by which it passeth, neither can you see in this skin, unlesse in the Anatomy of Man that had some violent running of the Reins when he died, then they are conspicuous; for indeed these Vessels are the proper seat of that Disease, however it came in time to be called the running of the Reins: I have often read that the Reins separates the Urine, but that they contain Seed, is believed by none but by the Sons of *Tradition*.

Besides, many times, by hanging of a Dog, his breast being swelled by retaining his breath, and his bowels being compressed by swelling of that, hard dung sticking in the right Gut (which will alwayes be if you give him binding meat the day before you hang him) doth so compress these Vessels, that you may plainly discern these passages are pores open.

Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill, than cure Children) I say, many times in drawing away the Stone, these Vessels are torn, and then if happily the Patient happen to live, he may keep other

wens children if he please, but will never be able to get one of his own.

Their substance is hard and Spongy, of the bignesse of a Walnut, or very neer; and their use was taught you in the former Chapter.

C H A P. V I.

Of the Yard.

THE Latines have invented very many names for the Yard, I suppose done by venerious people (which Rome it seems was full of them, since which time, Vices have encreased there faster than Vertues:) I intend not to spend time in reherfing the Names, and as little about it's form and scituation, which are both well known, it being the least part of my intent to tell people what they know, but teach them what they know not.

The Parts of it are partly common to it, and the rest of the Body, 1. the outward skin, which investeth the whole Body, the Eyes, Mouth, &c. excepted; as also the top of the Yard, the Greeks call it *ἐπίδερμις*, the Latins *Cuticula*; and we in English, the outward skin, or Scarf skin; it is very thin, as thin as the skin you pill off from the outside of a Codling, it is easily lost, and as soon grows again, and is altogether void of sence; you may easily thrust a needle through it and feel no pain; its use is to defend the other skin from dust, smoke, or what else might offend it, or penetrate its subtil pores.

2. The skin the Greeks call *δερμα*, the Latin *Cutis*, which is somewhat thick, and full of pores, through which the sweat, and fuliginous vapors of the third concoction (which concocts blood into flesh) passe out; these pores are very many, as thick as the holes in a Seif, but not so big, indeed they are as thick as they can be, and so small that they are not visible to the eye, therefore Physitians call sweating, and the passage of vapors through them, *Insensible Transpiration*. indeed they are far wider in some Men

Men & Womens Bodies than they are in other some, and that's the reason some sweat more and easier then others do, and such as do sweat often and easily are not subject to Feavers, as those are which do not, because Feavers are usually caused by swoty or fuliginous vapors which infect the bloud, which often sweating consumes, & suffers them not to purifie: hence it comes to passe that sweating is a lawdable remedy in Feavers. I confesse this skin is somewhat thinner upon the Yard, than it is upon some other parts of the Body; flabby, when the Yard stands not, but stiff when it doth, this skin is very sensible, because the Nerves concur to make up its being. (And here I beseech you take notice of another grand truth,) viz. *That the Brain gives sence to the Body by the Nerves, or Sinews (as the vulgar calls them)* And yet Aristotle for all his great learning, was of opinion, that the sence lay in the flesh, not in the skin; and Avicenna, a noble Arabian Physitian, held, it lay in the fat, which is more ridiculous than the former.

3. The *Carnea Membrana*, or fleshly skin, (so called, because it lies between the flesh, not because its body is fleshy) passeth in other parts of the Body underneath the fat, and sticks close to the Muscles, but in the Yard there is no fat at all, only a few superficial Veins and Arteries passe between the former skin and this, which when the Yard stands, are visible to the Eye.

These are the parts common both to the Yard, and also to the rest of the Body, which although I have been somewhat large about, yet I cannot account it tedious because it conduceth to the teaching of Knowledge to my Countrey Men and Women, who have been too long reined in with the bridle of Ignorance by Physitians, that so they might the better be ridden by them, for just for all the world as the Popish Priests serve, those they call the Laity, (which is but a word derived from the Greek word λαοι) which is, People in plain English, as though the Priests were no people, but either Angels, or (which is more probable Monsters) as I say, the Popish Priests serve

serve their Ends, so do our Physicians serve the Ignorance of this Nation, viz: Hide all from them they can, for they know (as well as I know I am alive) that should the vulgar but be a little acquainted with their Mysteries, all their juggling and knavery would be seen, and their wealth and esteem, which is the *Diana* they adore, would be put to a *non plus*; and that's the reason when you hear any of them cry out against me for writing Physick in my mother Tongue, they bring no other Arguments than what the Papists bring for themselves in the same Point, neither have they wit enough to make any better: One holds the *Word of God*, the other *Physick*, to be a mystery, and the vulgar must be ignorant in them both, or else will they do themselves a mischief. A Learned Argument, Knowledge doth men a mischief; what a mad man was *Solomon* to ask that, when he had all the World to chuse in; he should have asked of God, a heap of money as big as mount *Etna*, and then above three quarters of the People in this Nation would have been of his judgement.

Those parts of the Yard which are peculiar to it self, and to no other part of the Body; are Six.

Parts of the Yard particular to it self.

1. *Two Nervous Bodies;*
2. *The Septum.*
3. *The Urethra.*
4. *The Glans.*
5. *The four Muscles.*
6. *The Vessels.*

Of these in order.

The two Bodies (for they are Two, though joyned together) are long, hard, and sinewy, they are spongy within, and full of black blood; the spongy substance of the inward part of it, seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries: The black blood contained therein, is very full of Spirits, and the Latines call it *Peciformis*: The delight or desire of Men, is in these.

the Yard to stand, and that's the reason venerial
 agues, and venerial tales will do it, (it needs be no
 stranger to any, that *Venus* (being a Planet cold and
 moist) should add heat to those parts, than that the
Moon (being colder and moister then she) should burn
 by night, as the Scripture witnesseth, *Psal.* 121. 6. an A-
 strologer can give you a natural reason of either, and so be-
 shall I when I come to handle the Formation of the Child
 in the Womb Astrologically; the hollow spongy inter-
 texture or weaving was ordained purposely to hold on
 contain the spirit of venerial heat, so that the Yard may for-
 not fail before it hath done its work: you see what a ra-
 tional peice the Lord made, when he made man. These are
 two Lateral or side Ligaments of the Yard, where they
 are thick and round, spring from the lower part of the
 Share-bone, and not from the upper part, as *Galen* wh-
 dreamed: at the beginning they are separated the one
 from the other, and resemble a pair of Horns, or the Let-
 ter Y, where the *Urethra* or common channel of Urine
 and Seed passeth between them.

2. They, so soon as they come to the joyning of the
 Share-bone, are joyned by the *Septum Lucidum*, which
 is my second internal part to be described, it is in sub-
 stance white and nervous, or finewy, its office is to up-
 hold the two lateral or side-ligaments, and the *Urethra* cal-

3 The *Urethra* is the third of the internal parts of
 the Yard, and (for all Phyticians have given it such an
 uncouth word) it is nothing els but the channel by which
 both Seed and Urine is conveyed out.

It is in substance, finewy, thick, soft and loose, like to
 that of the side Ligaments before mentioned, it begins at
 the neck of the bladder, yet doth not spring from it, (for
 if you boyl the bladder of any beast, you may see it sepa-
 rate it self from it) but is only joyned to it, and so passeth
 to the Glans.

In the beginning of it are three holes, one in the middle
 which is largest, which receive the Urine into it, the
 other two are smaller, which are sent from each Semin-
 Vessel to it, by which it receives the Seed.

4. The Muscles of the Yard are four, two on each side: But before I treat of them, give me leave to tell what a Muscle is, *A Muscle is an Instrument of voluntary motion, without which no part of the Body can move it self; the Microcosmical Sun moveth the whole Body, as we shall shew more hereafter; but because there is no way from the beginning of a thing to the end, without a mean, so the Microcosmical Sun in the Body, makes use of the Muscles to move the Body by.*

It consists of fibrous flesh to make up its body of nerves for its sence, of veins for its nourishment, of Arteries for its vital heat, of a *Membrana*, or Skin to knit it together, and to distinguish one Muscle from another, and all of them from the Flesh; you may, if you look, easily distinguish them, in a leg of Mutton, or any other meat where they are. But to proceed, The Yard (as I told you) is endued with four of them, two on each side; It is my present scope to shew whence they arise, only take notice, that the one of each side is shorter and thicker, and their use is to erect the Yard and to make it stand, and are therefore called *Erector*; The other are longer and smaller, and their office is to dilate or open the lower part of the *Urethra*, or Channel, both for the making water, and avoiding the Seed, and is therefore called *Accelerator*.

5. The *Glans* is the extream part of the Yard, soft, and of an exquisite feeling, by reason of thinness of the skin wherewith it is covered; it is covered with the *Præputium*, or fore-skin, which in some men cover the top of the Yard quite close, in others it doth not, which moving up and down in the act of Copulation, brings pleasure both to the Man and Woman: the top of this is that which the *Jews* were commanded to cut off on the eighth day; The Ligament by which the *Præputium* or fore-skin, is tied to the *Glans*, called *Frenum*, or the Bridle.

6. The Vessels of the Yard are, Veins, Nerves, and Arteries. And yet *Vessalins* (if *Columbus* speak true) affirmed

affirmed (though most falsely) that there was neither Vein nor Nerve in it. Some Veins and Arteries passe by the Skin, and (as I told you before) are visible to the Eye. Others passe by the inward parts of the Yard, here the Arteries are wonderfully dispersed through the Body of the Yard, far exceeding the dispersion of the Veins, for the right Artery is dispersed to the left side, and the left to the right side.

It hath two Nerves, the lesser of which is bestowed upon the Skin, the greater upon the Muscles and Body of the Yard.

S E C T. I I.

Of the Genitals in Women.

HAVING served my own Sex, I shall see now if I can please the Women, who have no more cause than Men (that I know of) to be ashamed of what they have, and would be grieved (as they had cause for they could not live) if they were without, but have cause, if they rightly consider of it, to thank me for troubling them something they knew not before. I shall divide it into these Chapters. 1. *Of the Privy Passage.* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatich Vessels.*

(All these are far more exactly described in Vesslingus Anatomy in English. And also in Riverianus Anatomy they are most clearly described with the diseases incident to these parts, and the seat of the diseases. And for the cure of all these diseases, see Riverius Practice of Physick in English.)

C H A P. I.

Of the Privy Passage.

IN this I shall consider but these seven following parts.

1. The Lips, which are visible to the Eye at the first sight, they are framed of the common coverings of the Body, * and have pretty store of spongy fat, their use is to keep the internal parts from cold and dust.

* You may see what they are at the beginning of the Chapter of the Yard.

2. The *Nympha* or Wings, which appear when the Lips are severed, they are framed of soft and spongy flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clytoris*, and in forme and colour resemble the Comb of a Cock.

3. The *Clytoris* is a finewy and hard body, full of spongy and black matter within, as the side Ligaments of the Yard are, in form it represents the Yard of a Man, and suffers erection and falling as that doth; this is that which causeth lust in Women, and gives delight in Co-
 2. ntrivulation, for without this, a Woman neither desires Co-
 2. ntrivulation, or hath pleasure in it, or conceives by it. Some
 2. are of opinion, and I could almost afford to side with
 2. them, That such kind of Creatures as they call *Hermaphrodites*, which they say bear the Genitals both of Men and Woman, are nothing else but such Women in whom the *Clytoris* hangs out externally, and so resemble the form of the Yard; I leave the truth or falshood of it to be judged by such who have seen them Anatomized: however, this is agreeable both to reason and Authority, that the bigger the *Clytoris* is in Women, the more lustful they are.

4. Under the *Clytoris*, and above the Neck, is the passage of the Womans Urine, so that the Urine of the Woman comes not through the neck of the Womb, neither

is the passage of the Urine common, as in Men, but particular and by it self, therefore in Injections for suppression of Urine in Women, or the like, you may, if you have not a care, easily err, by putting the Syring into the neck of the Womb, instead of the passage of Urine.

5. Near this are four Caruncles or fleshly Knobs, which because they resemble the form of Mistle Berries, the Latine call them *Myrtiformes*: these are round in Virgins but hang flagging when Virginity is lost, the uppermost of them is largest and forked, that so it may receive the neck of the passage of Urine, the other are below this on the sides, they all keep back both air and other things from entering the neck of the Womb.

6. In Virgins these Caruncles or Knobs are joyned together by a thin and finewy Skin, or *Membrana*, interlaced with many small Veins, which hath a hole in the middle through which the Menstrual Blood passeth, about the bigness of ones little finger, in such as are grown up, this is that noted skin which is called *Hymen*, and is a certain note of Virginity where ever it is found, for the first act of Copulation breaks it. I confesse much controversy hath been amongst Anatomists concerning this, some holding there is no such thing at all, others; that it is but it is very rare; the truth is, most Virgins have it, some hold all, I must suspend my own judgement till more years brings me more experience; yet this is certain, it may be broken without Copulation, as it may be gnawn asunder by defluxion of sharp humors, especially in young Virgins, because it is thinnest in them, as also by unskillful applying *Pessaries* to provoke the Terms and how many wayes else God knows:

What Authors insert of the *Hymen*, I can tell you, for the *Arabians* held it to be a conjunction of five Veins, placed on both sides, that they are joyned together. This opinion was long since exploded.

2. *Fernelius* and *Ulmus* were of opinion that the sides of the neck of the Womb stuck together, which in the first act of Copulation were broken asunder: This is as vain as the other.

3. *Severinus Pinæus* held it to be a Membrane which bound together those four Caruncles or fleshy Knobs as I described it before.

4. *Vesalius, Fallopius, Casserius*, and other Italian Anatomists held it to be a transverse Membrane, occupying the whole Cavity of the neck of the Womb, and placed a little above the neck of the Bladder.

Whatsoever it be this is certain,

First, That where it is, it hath certain veins in it, which bleed in the breaking of it; and this was that note of Virginity which God gave to the *Hebrews*, and my self believe, that it is naturally in all Virgins, unlesse they break it with their fingers, or by some other means. For it is no way probable, that God would have given that for a certain signe of Virginity, which *Columbus* and *Ambrose Parey* say is not alwayes found, and *Laurentius* denies that ever he saw it: it is very probable the *Hebrew* Virgins were more chary in preserving it, than the *Italians* were, and good reason they should, not only for their honour sake, but also for the Command of God.

The *Caruncula* or fleshy Knobs together with this, resemble the form of a Rose half blown, and therefore anciently called a Flower, and thence came the word [to de-flower a Virgin.]

7. The Neck of the Womb, is nothing else, but the distance between the privy passage and the mouth of the Womb, into which the Mans Yard goes in the act of Copulation, and in Women of a reasonable stature, it is eight Inches in length.

Its substance is fleshy without, skinny, and exceeding wrinkled within. And it is so wrinkled,

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and stretch in the travel or bearing of Children, that the passage may be wider; the neck of the Womb is seated between the passage of Urine and the right Gut, to shew fond man what little reason he hath to be proud and domineer, being conceived be-

tween the places ordained to cast out excrements, in the very sinks of the Body, and in such a manner that his Mother was ashamed to tell him how.

It hath two *Membranae*, and if you cut them, you may perceive between them, a spongy flesh, such as is found in the side Ligaments of the Yard, which containeth spirits, and causeth it to swell in the act of Copulation, and furnisheth with innumerable sprigs of *Veins* and *Arteries*.

CHAP. II.

Of the Womb.

Galen and Hippocrates, and most of the Greeks, call the Womb, *μικτρων*, and *υσερων*, and some *γαστρι* and therefore the usual word the Septuagint gives for [great with Child] is *εγ γαστρι* *εχον*. the Latins call it *Matrix* and *Uterus*; and in English, some follow the Latine word *Matrix*, but the only English word is, the Womb.

Parts. It's parts are two, the Mouth of the Womb and the bottom of the Womb.

I. The Mouth is a hole at the entrance into it, which may be both dilated and shut together like a Parse, for although in the act of Copulation it be big enough to receive the *Glans* of the Yard, yet after conception it is so close shut, that it will not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is so open that it makes room enough for the Childe to come out, be it never so big; This was the matter of Galens admiration, and gives cause to every one of us to admire at the wonderfull Works of God in the creation of Man. Who is there that knows himself, but may know there is an Al-powerfull God?

If the *Matrix* be inverted, hardened, ulcerated, have scars on it, or be too moist, there can be no conception for if it be inverted, it is not directly opposed to the Yard,

Yard, then cannot the Seed be directly cast into it, then the Seed cools, and by consequence becomes unfruitfull; If it be hardened, it admits not the entrance of the *Glans*, or top of the Yard; If it be ulcerated, it flies the very touch of the Yard; If it have a scar on it, there is no way for the Seed to enter in; If it be too moist, it cannot retain the Seed when it is in; Of all these, their Signs and Cures in an other Chapter. Only take notice that *Hippocrates* in his first Book of the Diseases of Women, affirms, That the often use of the act of Copulation makes the Womb slippery, and hinders conception. As also, that though Authors say, it is the inversion, or hardness, or ulcers, or scars of the Womb hinders conception by such means as I recited, it is not probable to me, for *Nature* being set in the World by the eternal God for the increase and multiplication of things in the Elementary World, hath placed such a *Magnetick Vertue* in the Womb, that it draws the Seed to it as the Load stone draws Iron, or the fire the light of a Candle: I rather therefore think the reason why these hinder conception, is this, Because the Womb is so busied in succoring it self, that it cannot perfect any conception; you know a man that is sick or wounded cannot work though his work lie beside him.

The Womb it self in figure is almost perfectly round, in Virgins it exceedeth not the bignesse *Figure.* of a Walnut, yet when a Woman is conceived, it dilates it self to that capacity that it is able to contain the Childe with all its appurtenances.

It is small, because the Seed is but little in quantity which it ought to imbrace and cherish.

It is made up of two skins, the one internal, the other external; the external is thick *Its Frame.* lest, and very smooth and slippery, if you except those parts where the Spermatick Vessels enter into the Womb; the internal is full of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never

never saw a Man or Woman dissected in his life time, being accounted abominable in his time to use such supposed cruelty upon a dead Corps, and therefore he dissected only Apes, which was the cause he wrote such an Apish Anatomy. It seems the *Grecians* in *Galens* daies were as peevish as our Citizens now adaies are, who think their children or friends were little lesse then murdered even after they are dead, if a Chyrurgion should but open their bodies to see but of what Disease they died, which if they would but suffer, it would tend infinitely to the increase of knowledge in Physitians, and the good of Mankind in general, yea, and to preservation of their own Children then living, for I know diverse that have buried many Children of one and the same disease.

It hath but one only cavity, and yet *Mundinus* his opinion was, that there were seven Cels in it; and he, and *Galen*, (because they were famous men, were followed as little God a mites that they cannot err) have so poisoned the world with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cels, each able to contain a child apiece (forsooth) and so a Woman may have seven Children at one Birth naturally; and no more; and this is just as true as the Moon is made with a green Cheese. There is in truth but one only cavity in the Womb, and I cannot but admire why any that hath seen a Woman Anatomized should be of any other opinion, unlesse they should take the holes where the Spermatick Vessels come into the Womb to be Cells. I shall (Godwilling) in my next Book speak more of the Conception of Twins in the Womb, and also how they are separated.

I shall here end with the Womb, for what else necessary concerning it is to be described, the next Book will manifest.

C H A P. I I I.

Of the Stones.

THE STONES of Women (for they have such kind of toys as well as men) differ from the Stones of men.

1. In place: for they are within the Belly in Women, but without in men.

2. In Magnitude; for they are lesse in Women, than in Men.

3. In form; for they are uneven in Women, but smooth in Men.

4. They are not stayed in Women by Muscles, but by Ligaments.

5. They have no *Prostates*.

6. They differ in figure, for they are depressed or flat-tish in Women, but oval in Men.

7. They have but one skin, whereas men have four; and the reason is, because men are exposed to the cold, as being without the belly, so are not Women.

8. Their substance is more soft than in Men.

9. In temperature they are colder than Mens are.

The use of the Stones in Women, is the same that they are in Men, *viz.* To concoct Seed; and of this judgment was *Hippocrates* in ancient dayes, and yet *Aristotle* had the face to deny that Women had any Seed at all, though against both reason and experience. Also *Jovian Pontanus* in his *Cœlestial Observations*, goes about to prove the very same thing in the *Moon*, which *Aristotle* quotes in Women; he affirms, that the *Moon* only supplies matter for the *Sun* to work upon in the Generation of things here below, even as the female doth to the male in the Generation of Man, and that he learned of *Aristotle*, and so he confesses: but those that have studied *Hermetical Philosophy*, know well enough, that the moisture which the *Moon* bestows upon the Earth, hath an active principle in it, yea, such an active principle, that the world cannot

cannot stand without it, nor Philosophers operate without it : other opinions there are, which I shall not mention here, because they belong not properly to the point in hand, but reserve them to their proper place.

And thus much briefly for the *Stones*.

CHAP. I V.

Of the Seminal Vessels.

THE Spermatick Vessels in Women also are divided into *Præparantia*, or preparing Vessels, *Deferentia*, or Carrying Vessels.

The *Præparantia* differ not in number from those in Men, for they also are four, two Veins, and two Arteries; their rise & original is the same also as in Men; the right Vein springeth from the Trunk of the *Vena Cava* (what the *Vena Cava* is, you shall be taught at the latter end of the Book, where all the hard Names shall be explained; and that course hereafter will I keep in all my Writings) The right Vein I say springeth from the Trunk of the *Vena Cava* under the Emulgent, but the left springeth from the Emulgent of the same side.

Both Arteries spring from the great Artery, which the Greeks call *αορτη*.

Yet there is some difference between the Preparing Vessels in Men, and these in Women; else I need not have troubled my self about them.

1. They are shorter in Women than they are in Men, because their passage is shorter, the Stones of a Woman lying within the belly, but of Men without, in lieu of which they have far more wreathings to and fro, and in and out, than they have in Men, that so the substance they carry, may be the better prepared : the often turnings to and fro making amends for the shortnesse of the Passage.

2. They are not united (as they are in Man) before they come to the Stones, but are divided into two branches, whereof the greater only passeth to the Stones, the lesser

lesser to the Womb, for the nourishment both of it self and the Infant in it.

One quaint Observation let me note, and then I have done with the Preparing Vessels, it is this : The Spermatick Veins receive the Arteries as they pass by the side of the Womb, and so there is a mixture between the Vital and Natural Blood, that so the work might be the better wrought : for if you blow up the Spermatick Vein with a quill, you may perceive both the right and left Vessels of the Womb blown up, from whence may be easily apprehended the communion of all the vessels of the womb.

The *Deferentia*, or carrying Vessels spring from the lower part of the Stones : They are in colour white, in substance sinewy, they passe not to the Womb streight, but wreathed, that so the shortnesse of the way may be recompenced by the multitude of the windings: near the Stones they are broad, after that narrower, near the womb they become broad again.

They proceed two parts from the Womb which resemble Horns, and are called the Horns of the Womb : and they may be seen in Female Beasts as well as Women, though their wombs differ far : in these Horns do these *Vasa Deferentia* end, and by them passe into the Womb.

S E C T. I I I.

*How to preserve the Instruments of
Generation pure.*

IT is so apparent a truth that it needs no proof ; that the reason why so many Infants die in their Infancy, is to be sought for in their Parents, it being clear that the Children of unhealthful Parents seldom live long, this was clearly seen by the ancient *Alchymists*, who referred the original of all Diseases to the Seed of
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the Parents, even as the Original of Plants is in their Seed; for the Diseases have not their original from the *Elements* but from their own proper *Seeds*; in the Body of Man the *Elements* do but cherish them and make them grow; for Example in Epidemical Diseases, all are not infected, because all have not a fitting *Seed* of that Disease in them; *Philosophers* know that the *Sun* makes Gold of one earth, and Flints of another according as they are firing; let such therefore as desire to have their Children live, use such means as may keep the *Instrument of Generation* pure and clean, and their Blood pure, that so their Seed being pure, *Nature* having pure matters to work upon, may make her work perfect, and so subject to live, and not prone to die: to this end I shall give here two General Remedies to two General Evils, which I conceive to be the chief cause of death of Children in their Infancy, and let such Parents as desire their Children should live, be very needful in observing of them; as for particulars, they may be found hereafter in the Book.

The first is, *Temperance of Diet.*

The second, *Exercise of Body.*

And let each stand in a Chapter by it self.

C H A P. I.

Of Temperancy in Diet.

EXcellent and true was that Speech of *Galen*, *plures Gula periere quam gladio*, the Throat destroys more than the Sword doth; excess in either Meat or Drink causeth crudities, crudities cause ill blood, of ill blood cannot be made good Seed, and by this means Parents often come to be the death of their Infants, even in their infancy, and know not of it.

The care of intemperancy is to be performed by temperancy, and they that use it shall find by experience that it will not only as a means under God lengthen the lives of

of their children, but also bring singular benefits both to the bodies and minds of the Parents; for look how much difference there is in purity between water which is muddy, and water which is cleer, so much and more also there is between the Bloud and Seed of those that keep a temperate, and those that keep an intemperate Diet. I shall be very brief in laying down this, that so I may as much as lies in my power instruct you and do you good, and not tire your patience with a tale of a Cock and a Bull; Therefore consider,

1. That by a temperate Diet I intend, that such an exact quantity of meat and drink should be taken into the Stomach as the Stomach is well able to concoct, and digest perfectly. which sufficeth the due nourishment of the Body differently according to the employment either of the Body or mind, the measure of food ought to be as much as possible may be, proportionable to the quality and condion of the Stomach; the reason is clear, because it is the Office of the Stomach to digest it: Hence it appears,

1. That such as lead a studious life ought not to eat so much as those that lead a laborious life, because the digestion is not so good, therefore their meats ought to be lesse in quantity, and lighter of digestion.

2. The measure in respect of quantity is not the same to all sorts of people, but very different, and that there waves.

First, in respect of the diversity of the Air; for such as live in hot Countries must eat lesse meat than those that live in cold, and lesse in Summer than in Winter, in one and the same Countrey.

Secondly, in respect of the Persons themselves eating, for diverse people are of diverse complexions, and diversity of complexion requires a diverse quantity of Food; the way for a man to find out what complexion he is of, and also what quantity of Food is agreeable to that complexion, is very plainly laid down in my Translation of *Galen's Art of Physick*, to which I refer you.

Thirdly,

Thirdly, In respect of Age; for Youth requires a greater quantity than old Age; and so do those that are in health, requires a greater quantity than those that are sick; and here by the way, I have wished an hundred times, and do wish still that one foolish fashion in this Nation were left, namely, inciting sick people to eat much, whereas if the Disease come of Repletion, as most Diseases do, fasting is a far better cure for them than feeding.

3. Hence it comes to passe that a greater quantity of some meats is to be taken than of other some; Meats are more appropriated to one Stomach than another, and some meats are lighter of digestion than other some.

4. Such as use Bodily exercise ought to take a greater quantity of food, and such as is harder of digestion, than such as only lead studious lives, and exercise the faculties of the mind only; the reason is clear, for the exercises of the mind hinders concoction, because they call up the whole powers of the Spirit to succour the Brain and Understanding; hence it comes to passe that a man that is intent upon his study, he regards not what he sees, nor hears, no nor what his dearest friends say to him, but either he answers them not at all, or else nothing to the purpose. This is the first consideration.

I I. Consider, that the greatest difficulty lies in this, viz. In finding out this exact measure of Diet: This I shall labour to remove.

1. By shewing you the grounds of this difficulty.

2. By giving you some Remedies to remove it.

I. The grounds of this difficulty seems to me to consist in Pleasure, for pleasure knows not the bounds of necessity, neither doth Lust know where Necessity ends, for if you mind it, you shall find,

First, That appetite is many times prolonged far beyond the satisfaction of hunger or thirst, so that three or four times so much as would suffice Nature is thrust into the body of liquorishnesse.

Secondly, Appetite many times proceeds from the apprehension

prehension of the fancy ; fancy conceivs meats to be delightful and pleasant, and Appetite follows that, when Reason it self testifies it to be hurtfull.

2. I shall give you some Remedies or Rules, whereby you may find out the fit measure of meat and drink, and they are these,

First, If you take so much food at a time (be it meat or drink it matters not) as makes you unfit for study, or other duties of the mind, then it is apparent you have exceeded the due measure, for it is very clear, that all the offence that proceeds to the Brain by way of Food, ariseth from the abundance of vapors which are sent up from the Stomach to the Head, which either would not be at all, or else would be pure, if you had not either eat or drunk too much.

Secondly, If you find a dulnesse, heavinesse, and wearinesse after Food, or a pronenesse to sleep so soon as you have eaten, be sure you have taken too much ; for meat and drink ought to refresh the Body, and make it cheerefull, and not to oppresse it, and make it dull.

Thirdly, Avoid all sorts of Food by which you afterwards find prejudice : though they delight your pallat never so much when you eat them, for that which pleaseth the Pallat doth not always please the Liver, and if they agree with the Liver, they cause crudities, cloudinesse, and dissinesse of the Brain, wind, distillation upon the Lungs, &c.

Fourthly, I shall only give you one Caution more, and that is this, Substract from your excesse in dyet by little and little, for *Nature abhors all sudden changes, though it be from bad to good* ; as ill Custom got possession over Nature by degrees, so let it be outed by degrees.

3. Come we now to the last Consideration, in which we shall endeavour to prove, that intemperancy in Diet in the Parents causeth the death of many of their Children in their Infancy, even before any direction in their
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Nativities comes to cut them off: That we shall endeavour to do thus.

First, If it cause corruption in the Bloud and Seed of the Parents, it must needs hasten the dissolution of the children; the first of which we shall prove thus: Almost all diseases have their original from repletion, viz. Taking more Meat and Drink than Nature requires, or the Stomach can well digest, as is excellently well laid down by the wise man, *Ecclesiasticus* 37. 29, 30, 31. *Be not unsatiable in any dainty thing, nor too greedy upon meats; for excesse of meat bringeth sicknesse, and surfeiting will turn into choller: By surfeiting hath many perished, but he that taketh heed prolongeth his life.*

Secondly, Consider that all crudities are nothing but an imperfect concoction of Food, for when the Stomach receives more food than it can digest, the Chyle made of such meat must needs be crude, because the Stomach maketh a corruption instead of a concoction: Then consider,

Thirdly, The Liver cannot turn bad Chyle into good Bloud, neither can the Testicles convert bad bloud into good Seed, because the second concoction cannot amend the faults committed in the first, nor yet can the third amend the faults committed in the second: Hence you see that it comes to passe that Men and Women give the occasion of the death of their Children before they are begotten.

Fourthly, On the contrary, for contraries mightily illustrate one another; from a temperate Diet is good Chyle caused, such as is agreeable to Nature, from good Chyle is good bloud bred, and from good bloud good Seed, and from good Seed strong Children, lusty and healthful, which according to the Principles of Nature are subject to live. And so much for this Chapter.

C H A P. II.

Of the Exercise of the Body.

THat ever God ordained Men or Women should live idly, I never yet read nor heard; and *Licurgus*, that famous *Spartan* Commander, being asked the reason why he forced young Virgins to Labor, answered very wisely and discreetly, That thereby cleansing their Bodies of evil Excrements, they might bring forth lusty children when they were married; a prudent Speech, well befitting the man that uttered it, and very fit to be practiced in every Commonwealth.

But that I may shew how the exercise of the Body of the Parent conduce to the life of the childe, consider,

1. It stirs up Natural heat in them; there is as much difference between a mans body when natural heat is stirred up, and when it is not stirred up, as there is between the Earth in Winter and Summer, when the Sun stirs up Natural heat in the Elements, the Earth rejoiceth and brings forth its increase, when the Sun departs, and by his distance cannot stir up natural heat, then the Earth is dismantled of the beauty which the Spring bestowed upon her, and mourns like the Trees in *October*; even so in the Body of Man, if natural heat be stirred up by moderate exercise, it will be active and capable of concocting pure and good Seed for the Generation of Man, which it cannot do, so long as it lies seculking in his own Center, the *Microcosmical* Sun.

2. Moderate exercise equally distributes the Spirits throughout the Body, and if so, then of necessity they must needs be equally distributed in the Seed, those that have studied *Natural Philosophy*, know well enough, that it is the unequal distribution of the Elements which causeth the death of all things, and the more they are unequally distributed in a thing, the faster its dissolution hastens.

so that you may rest assuredly confident of the truth of this, That the more equally your spirits are distributed in your bodies, the more equally will they be distributed in your Seed ; and by consequence, so much the more probable are your children to live.

3 Moreover Exercise by opening the Pores, cleanseth the blood of those fuliginous or swotty vapours which usually offend it : and this is the reason Swearing is such a good remedy in Feavers. Now then, if the blood be cleansed of what offends it, or corrupts it before it be sent down to the Testicles to be concocted into Seed, the children bred of this purified Seed, must needs be stronger, and by consequence more subject to live.

Thus you see what reason saith to the point, viz. That Moderate exercise of the Parents, conduceth much to the lives of the children. I shall call up my other Brother viz. Dr. Experience, to testify the truth of this.

You see, nay, you cannot but see, unless you are willfully blind, That poor People, such as work hard, and fare hard, and are seldome idle, have more children, and those stronger and lustier of Body, and usually longer lived than such as live idly, and fare deliciously : tell me, what becomes of all our Citizens Children, there being scarce so many of them to be found now, as may be proved have been born in half a years time ? I am confident, not so many of them are now to be found at Seven years of age : They that will be wise, let them be wise.

And thus much for my First Book, which contains the Anatomy of the Parts dedicated to the Procreation of Man, or at least of so many of them as may serve for Ground work to the following discourse ; and this needs no guide, as being it self the guide and Basis to the whole work.



BOOK II.

Of the Formation of the Childe in the Womb.

Prooemium.

Would willingly have omitted here the proud conceits of the learned Rabbies of our Age, to wit, That no creature is Rational but Man (as intending to write of it hereafter in another Treatise) whereas indeed there is no natural wisdom which Man hath found out by his long study, but the same is naturally to be found in the creatures taken in *Sensu conjuncto*, and far excelling man, nay, the best of men breathing, when they have spent their time, and tired their wits in study; it's possible a few creatures (as Horses, the Oxen, and Asses, and the like) which Man hath brought up in slavery, may not be so rational as their masters; A Bird that hath been brought up in a cage, will fly into the Cage again, though you take him out and set him in the further side of a Table; but a bird that is brought up in the Woods, and so knows what liberty is, if you shut him in a Cage, he will go neer to die of madnesse. The reason is, Because the first knows not what liberty is; but by bondage, is in a sort deprived of reason,

reason. Did not the wisest of men say, Oppression will make a wise man mad? And is madnesse ought else but deprivation of Reason? We cannot know; Whether Creatures at liberty have any Religion or Knowledge of God, or not; we may guesse from *Psal. 104.* if we but mark what we read, that they have; however it is certain, They never went together by the ears about us as we have done; but as for an absolute Commonwealth take it as a Free-State, or Monarchical, Man comes as short of the wisdom of the creature, as I do of the wisdom of Solomon.

1. Take such of the creatures as hold a Free State and if *Agur* may be beleev'd, such are *Locusts*: *They have no King, yet go they forth in Bands*: They have no King, Therefore a Free State; they go out in Bands therefore have they Government. The word [*Bands*] signifies Government, as well as Number; for Souldiers ungovern'd, will sooner make a Rout than a Regiment.

2. Take another Monarchical State, and they are *Bees* read but *Butler his Book of Bees*, written altogether from Experience, and you shall see what an admirable Martial Commonwealth they keep, how patient in private wrongs; for if you abuse a Bee in the fields, she will sting you if she can possibly get away without: yet but affront them at home, then the wrong is publique, then if you would save your self, you must run for it.

The truth is, no Monarchy of men throughout the whole Universe was ever comparable to them, and they never read *Ethicks* and are utterly unacquainted with *Machiavelianism*, whereas Man for all his Reason brag so much of, and all his Reading and Learning, can never frame such a Monarchy; but may, nay hath undone it self even by civil Wars (the worst of all other) madnesse. the *Grecian* and *Roman* Monarchies, that I do not speak one word of *England*.

The very truth is, Man hath far more Pride than other creatures; (the Lord keep me from such Reason) yet having torn a little knowledge from one creature, at

little from another, and by comparing what one creature doth, with what another doth, having a few of them bred up in subjection and slavery, that they can have no commerce one with another, unless it be to pity one another in their slavery (for 'tis palpable that Birds and Beasts understand one anothers Language, though we understand but little of theirs, the *Cucko* excepted) so that for want of liberty they cannot come to the knowledge of their own state: And then Man vapors, That he is the only Rational creature upon the earth. Oh abominable Pride!

I was something the larger upon this Subject, because the knowledge of it is one means to move men to look up to Jesus Christ, and expect his Spirit, and to long after an Union with God through Him, when they do but see what miserable creatures Sin hath made them: Besides, hereby a man may sooner come to the knowledge of himself, which is the greatest of all Earthly knowledges.

I come now to the matter, which is, How proud, though miserable, a man is formed in the Womb.

THis matter being of great importance not only in *Physick*, but also in *Phylosophy*; I shall be as methodical in it as I can, therefore shall treat of it in a double way.

- { 1. *Physically.*
- { 2. *Astrologically.*

And let each stand in a *Section* by it self.

S E C T. I.

The Physical way of Formation of the Child in the Womb.

THat this may be orderly done (for all things lo best when they are in order, because God is God of order) I shall note,

1. *The proper Parts of the Childe.*
2. *The Formation of the Childe, and its scituation in the Womb.*
3. *Answer some needful Questions.*

And let each of these also make the complement of one Chapter.

C H A P. I.

Of the Parts proper to the Child in the Womb.

I Call those parts proper to the Childe in the Womb only, which help either to nourish it there, or to cloath or defend it there; and either cast away, or are of no use unlesse perhaps *Physical* or *Medecinal*, it being born.

These I shall divide into parts :

1. *The Umbilicars, or Navel-Vessels.*
2. *The Secundine.*

The first serves for its internal use : The second for its external. The first nourisheth it ; the second cloatheth it, and defends it from wrongs.

Of the Umbilicars, or Navel-Vessels.

They are in number four : One Veine, Two Arteries and that Vessel which is called *Urachos*; of all which a part.

1. The Vein is the nourisher of the Infant even from the beginning of the conception, to the time of delivery, till it breath the air, and concoct its food as we do.

It ariseth from the Liver of the Childe, and when it hath passed the Navel it is divided into two parts, and these two are again divided, and sub-divided; the branches being upheld by the Skin called *Chorion*, (of which more anon) and are joyned to the veins of the Mothers Womb, from whence they have their blood, for the nourishment of the Childe:

2. The Arteries are two, one on each side, which proceed from the Iliack Branches of the great Artery of the Mother, by these are the vital blood carried to the childe being ready concocted by the Mother.

3. A Nervous or Sinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use Greek words, else how should we keep people in ignorance) is to convey the Urine of the Infant from the Bladder to the *Allantois*.

I confesse various are the Opinions of Anatomists concerning this, some denying any such thing to be in the delivery of Women, but only in Beasts; some shew their ignorance, others their skill in the Art of disputation, and some few their Experience, which I shall quote.

Bartholomew Carbrolus, a Chyrurgion, and the ordinary Dissector of the Anatomies to the Colledge of Physicians at *Mompelcor* in *France*, records an History of a Maid, whose water being a long time stopped, did at last issue out through her Navel.

Johannes Fernelius, *Pathol*, chap. 13. records the like of a Man of thirty years of age, who having a stoppage in the neck of his Bladder, his Urine issued out at his Navel many months together, and that without any prejudice at all to his health, which he ascribes to the ill tying of his Navel, whereby the *Urachos* was not well dried. *Volchier Cortier* quotes such another, in a Maid of 34. yeers of age, at *Norimberg* in *Germany*; I confesse these are but seldom,

seldom, yet hereby may be proved such a thing as a *Urachos* in Men.

These four Vessels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn neer to the Navel, and are united by a skin which they have from *Chorion*, and so become like a Gut or Rope, and are altogether void of sence, and this is that, Women call the Navel-string.

Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and those about them, that what I have written here is the truth.

These Vessels are thus joyned together, that so they might neither be broken, being severed, nor entangled together; these when the Infant is born, are of no use save only to make up the Ligament which stops the hole of the Navel, and some other Physical uses which I may happen to touch upon before the end.

Of the Secundine.

THE Greeks call this, *τὰ δευτέρα*, and *τὰ ὑστερα*; the Latines imitating them, call them *Secundas*, and *Secundinas*, and our Women, the Secundine, After-birth, and after-burden.

They are in number held to be *Four*, which here I shall only describe and shew their use, and let the forming of them alone, till I come to the next Chapter.

I. The first is that which is called *Placenta*, a kind of Latine word given to Sugar cake, because it resembles the form of such a cake, it is knit both to the Navel and to the *Chorion*, and makes up the greatest part of the Secundine, or After-birth.

The flesh of it is like that of the Milt or Spleen, soft, red, and tending something to blacknesse, and hath very many small Veins and Arteries in it; and certainly the chief use of it is, for the firmer containing the childe in the Womb.

2. Of the *Chorion*, This *Columbus* denies to be a skin, you see acute men may be mistaken; and if so, what an ill-favored Master *Tradition* is, whereas it is most certain that the *Chorion* and *Amaion* involve the childe round, both above, and beneath, and on both sides; *Alantois* doth not so; This skin *Hippocrates* commonly in his Book of the Diseases of Women, calls the *Secundine*, or at least, gives this particular name to the *Secundine* in general, (whereas *Columbus* mistook this for the *Placenta*) It is a skin thick and white, garnished with very many small Veins and Arteries ending in the *Placenta*, very light and slippery.

Its use is not only to cover the childe round about, but also to receive and safely bind up the roots, and the Veins and Arteries, or Navel-vessels before described.

3. Of the *Allantois*; This some denies to be found in the body of Man; and truly, those that prove it to be there, prove it more by Reason, than Experience; If I had had so many children in *Holland*, as I have had in *England*, I could have better certified you of the truth of it; for in *Holland* all men are present at their Wives Labours: they are delivered upon their Husbands laps, and not upon a Stool. *Galen* said there was such a thing in Women as well as in Beasts, and the greatest part of our latter Writers have been no better than *Galens* apes, and yet *Galen* never saw Man nor Woman Anatomiz'd: However, if it be, good Women may find it if they look for it, it is (say they) white, and soft, and exceeding thin, and just under the *Placenta*, where its knit to the *Urachos*, from which it receives the Urine, and its office is, to keep it separated from the Sweat, that the saltness of it may not offend the tender skin of the childe.

4. The last covering of the childe yet remains, which is called *Amnios*, it is white, soft, thin, and transparent, nourished by some very small Veins and Arteries.

Its use is not only to inwrap the childe round, but also to retain the sweat of the childe, the use of which sweat, I shall happily touch upon hereafter.

And this much for the first Chapter, viz. The parts proper to the Childe.

C H A P. I I.

Of Formation of the Childe in the Womb.

HAVING spoken of the proper parts of the childe, we come next to speak its Formation, but before I begin this, give me leave to Premise, That this is the difficultest piece of work in the whole Book, nay in the whole study of Anatomy, because such Anatomies are hard to be gotten, most Women that lie on their death beds when they are with childe, miscarry before they die, if not at all: besides *Galen* never saw a Woman Anatomized in his life time, and I shall prove by and by (and yet our Anatomists follow him as a little God-a-mighty, and his *ipse dixit* serves the turn, and so the blind leading the blind, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vesalius*, some their Fancies, and some quibble about it. My self saw one Woman opened that died in Child bed, not delivered, and that is more by one than most of our *Dons* have seen, yet are they as confident as *Æsops* Crow was, that he was an Eagle, but he was made a mocking stock to the Boys for his labour: and so will they be shortly for their foolish Model of Physick, that I may give it no worse name.

And then secondly, I hope you will give me leave to be a little Critical, for there is need enough if you knew but so much as I: I commit any failings, there are in unknown to me: let the honesty of my intentions deface them with a *deleator*.

Now to the businesse.

I. The Testicles or Stones of a Woman are for generation of Seed, where many times (if the Doctors and Chyrurgions were not high base, and denied you admittance) you might see it in an Anatomy, white, thick, and well concocted.

2. In

2. In the act of Copulation, the Woman spends her Seed as well as the Man, and both are united to make the conception.

3. The reason why sometimes a Male is conceived, sometimes a Female, is, The strength of the Seed; for if the Mans Seed be strongest, a Male is conceived; if the Womans, a Female. The greater light obscures the lesser by the same rule; and that's the reason weakly men get most Girls, if they get any Children at all.

Why sometimes a Boy is conceived and sometimes a Girl.

This shews a manifest difference between Nature and Appetite: Nature strives to beget its like, Men to beget Men, women to beget Women: but for Men to desire Girls, and Women Boys; is Appetite, not Nature; And yet you see the wisdom of most men & women that desire to pleasure Appetite and not Nature, and so plainly make themselves slaves to their own sense: Experience shews us, that Girls of a year old fancy men more than women, and Boys of the same age the contrary. If the Horse and Mare trot, it were a wonder if the Foal should amble; and yet you see also where Nature is strong it will vanquish Appetite, do it the worst it can.

Difference between Nature and Appetite.

4. The Seed of both Sexes being united, the Womb instantly shuts up, partly to hinder the extramission or passing out of the Seed, partly to cherish the Seed by its inbred heat, the better to provoke it to action: and that's the reason Womens bellies are so lank at their first Conception: then instantly Nature goes to work.

1. You must consider that the first thing which is operative in the conception is the Spirit, whereof the Seed is full: this Spirit Nature quickneth by the heat of the womb, and stirs it up to action.

2. The Seed though it seem to be but one masse, yet indeed it consists of very different parts, of which, some are pure, some are impure: the internal spirit therefore severeth

severeth

severeth those parts, those that are thick, cold, and clammy, from those that are pure and more noble: these are cast to the outside, and with these is the Seed circled round, and of these are the Membranes made, in which the pure Seed is wrapped round, and defended from cold and other accidents, and kept close together, that so it may operate the better.

3. You may more than guesse at the truth of this, if you do but consider the growth of trees which is a very familiar example (though heeded by few) for if you do but note it.

1. The cold of Winter congeals and putrifies the vital spirit in the tree, which is again resolved in the Spring by the heat of the Sun.

2. By this, *Nature* opens the pores of the tree, and distills drops alwayes separating the pure from the impure: of the pure it makes flowers, of the impure, leaves, and of the grosse, bark.

But to return again to our purpose.

1. The first thing that is formed is, the skin *Amnios*, then next the *Chorion*, and they enwrap the Seed round as a Curtain. To let the idle *Idea's* of *Arantius* his brain alone (who was of another opinion) as not worthy of an Answer.

2. Very speedily after this (and yet this is done in a very short time) lest the Seed thus shut up should corrupt, or (which is more proper) that it might not lie idle (for God and Nature hate idleness) is the Navel-Vein bred, which pierceth those skins being yet very tender, and carries a drop of blood from the Veins of the Mothers Womb to the Seed, of which drop, is formed the Liver, from which Liver, is soon bred the *Vena Cava*, or chief Vein, from which all the rest of the Veins that nourish the Body spring, and now hath the Seed something to nourish it, whilst it performs the rest of the work, and also blood administred to every part of it to form the flesh.

And now tell me, I pray you, if this be not better Reason, than to hold all the Members are formed together, as many contend stoutly for, and they no *small* fools neither; or if you like Tradition better than Reason, I will not rob you of it; You may take it, and walk a fool in the Horse-fair with it, for I assure you, he that builds his faith upon Tradition all day, may sit down in the chimney corner at night and scratch his head with a pair of fools nails.

And I pray tell me, if it be not learned Divinity, which you shall sometimes hear taught in a Pulpit for Orthodox, *That the Heart lives first, and dies last*, when the Liver lives before the Heart is framed?

I weigh not a rush the nice definition of *Aristotle*, and the *Peripateticks*, nor of all the fools that dance after their Pipes; how that first a man lives the life of a Plant, then of a Beast, and after that of a Man: They know what the life of a Plant is, as much as doth a Hobby-horse, and but little more; 'Tis the communication of the God-head to a Plant that makes it grow, though not in such a spiritual way, as He communicates Himself to Believers by the Person of Jesus Christ.

Præsentem monstrat qualibet Herba Deum.

Every grasse shews God is present with it, and 'tis the withdrawing of G O D that maketh it wither; this is that they have no skill in: If they can get money, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herbs, *Rue*, and *Basil*, that one will not grow neer another, and yet both Garden Herbs; but what do I talk to a Learned Colledge of Physicians of magnetick virtues, talk to them how they shall raise their Fees from ten shillings to twenty.

I proceed.

3. This vein being formed, the Navel-Arteries are soon after formed, then the great Artery, of which all the other are but branches, and then the Heart, and so according to *Columbus*, all the Arteries are formed before

fore the Heart, and good reason too, for I told you before, that the Body was quickned by the Arteries, and that the Navel-Arteries were bred from the Arteries of the Mother, good reason then that they should be formed next, to give the Seed vital Bloud for the forming and quickning of the Body; since now the Liver hath fitted them with Bloud as matter to build up this frail house of flesh withall.

4. Then next of all, the Liver furnisheth them with Bloud to form the Heart, for the Arteries are made of Seed, but the Heart, as also all Flesh, of Bloud.

5. After this the Brain is formed, then the Nerves to give sence and motion to the Infant.

Here *Aristotle* and the *Peripateticks* are an *Aristotles* hundred miles from the truth, Judge if they foolery: do not make a saving voyage that will needs have the Heart formed first, and that the most noble part of the Body, whereas the Brain is a more noble part, as being the seat of Reason, and it must be also the fountain of Bloud: and many other falsities, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will eat Acorns: Are such Ministers of God, I pray, or of *Aristotle*?

6. If you ask me, which of the Bones be formed first, I answer, the *Vertebræ* and Skull, of the order of forming the rest, as also of forming the Flesh, I am ignorant, *Aristotle* was of Opinion the *Vertebræ* were first formed of all the Bones, and there the man hit the nail at head.

C H A P. I I I.

An Answer to some needfull Questions about the formation of the Childe in the Womb.

IN Answering these, I shall anger some, and some I shall teach; I shall please others, and not displease my self.

Many and large, have the Disputes of the Antient, and Morden Writers been about trifles in this case, which I shall willingly passe by, As

1. Whether the Seed be the Efficient cause of our Formation, or not.

2. Whether Women have Seed, or not. And

3. Whether it act in Forming as well as the Seed of Man.

4. Whether all the Members be formed together.

5. Whether the Heart live first.

6. Whether Seed flow from all parts of the Body.

7. Whether Seed of both Sexes must be presently mixed, or not.

8. Whether the active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better imployment) blotted a Cart load of Paper with, and spent that precious time in such needlesse Disputes which might have been better imployed for the good of their Brethren. Only some needfull Questions here are to be Answerd, which I shall perform as briefly and plainly as I can.

The first is this.

“ What is the Form the Childe lies in. *The form the*
 “ in the Womb? In what fashion doth *Child lies in*
 “ it lie there? *the Womb.*

About this, Authors cannot agree, not two of them in ten are of one opinion. You see what a wo-
 full Master *TRADITION* is, and what a miserable
 thing

thing it is in *Physick* as well as *Divinity*, to pin ones faith upon another mans sleeve, be he never so Learned.

I shall give you first *Hippocrates* his Judgment:

Then *Columbus*: And last of all, a Figure out of *Spigelius*.

According *Hippocrates* in his Treatise, *De Natura Pueri*, quod to *Hippo*. affirms, the childe as he is placed in the womb *crates*. to have his Hands at his Knees, and his Head bent down towards his Feet, so that he lies by round together, his Hands upon both his Knees, and his Face between them, so that each Eye toucheth each Thumb, and his Nose betwixt his Knees. Of this Opinion also was *Bartholinus* the younger.

Columbus holds, That the Figure of the Child *Columbus*. is round in the womb, the right Arm bowed the Fingers thereof under the Ear, and above the Neck; the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm is propped up by the bending of the right Elbow, the Legs are lifted upward, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knee the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets, the left thigh toucheth the Belly, and the Leg is lifted up to the Breasts, the Back lies outward.

Lastly, I here insert you the Figure taken out of *Spigelius*, who quotes it but of

Childe prepared for the Birth, or when the Birth is near, and as far as I remember, that which I saw was like this.

Insert the Figure here.

My second Question is, *How the Childe is nourished in the Womb?*

Authors differ as much about this: I shall quote some of them, that none should think I am critical without a cause against Antiquity, which our Nation, for want of more Wit, have accounted Venerable.

Almaeon thought the Infant drew in his Nourishment by his whole Body; because it is rare and spongy, as a sponge sucks in water on every side; and so he thought it sucked Blood, not only from the Mothers Veins, but also from the Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held, That the Childe sucked in its Nourishment at its mouth.

And also *Hippocrates*, *Lib. de Principiis*, affirms, That the Childe sucked both Nourishment and Breath by its mouth from the Mother, when she breathed, (though in other Treatises he seems to deny it) yet there he brings two Reasons for it: 1. Because it sucks so soon as 'tis born, therefore it must needs have learned before. 2. Because there are Excrements found in the Guts of it so soon as 'tis born.

To the first, I answer thus, It learns to suck by *Natural Instink*. Take a young Cat that never saw her Dam catch a Mouse, yet will she catch Mice so soon as she is able; Must she needs therefore suck Mice from her Dam when she was in her Belly? And yet this Argument of *Hippocrates* will serve for such a Priest as denies any such thing as *Natural Instinct* (of which I know some) to teach in the Pulpit for Authentick.

To his second Reason, I answer thus, That these are not Excrements of the first concoction; and that I prove because they stink not, but are the thickest Blood conveyed from the Vessels of the Spleen to the Guts, and there dried into that forme.

All these being as far off from the truth, as *Dover* is from the *Lizard Point*; We must find out a new way for the

the Childes nourishment, and the truth is, all Modern Writers agree, the Childe receives its nourishment by its Navel, but what the Natural nourishment of the Childe is, that they also keep an old pother about, and defend and prove about like Lawyers and all to no purpose in the World.

Aristotle and the *Peripateticks*, and *Magirus* from the *Greeks* held it to be nourished in the Womb by the Woman's Menstruis.

Others, as *Collumella*, *Pliny*, *Columbus*, and *Fernelius* they deny the child to be nourished by Menstruous Blood, and their reasons are, Because it is impure, and this impurity they prove, because it kills tender Herbs, makes trees barren, and dogs mad, and hurts the Women themselves, many wayes causing pains, swelling, vomiting, loss of Appetite, Vertigo, the fits of the Mother, and other sharp and cruel Diseases of the Womb, and therefore being thus evil, they are not fit nourishment for the Child. A very learned Dispute for a couple of Boyes of seven years old apiece to decide. For,

1. This blood which a woman avoideth once a month is not so bad as they make it to be, nay, simple in itself considered, not bad at all, but very good, for if the woman's body be in good temper, her Blood must needs be good, and the reason why she avoids it, is, because it offends in quantity, not because it offends in quality; but if the Woman's Body be vicious, the Blood which remains in is vicious, as well as that which is cast out.

2. It is not simply the Menstruis which produces those dangerous effects they talk of, but the Menstruis stopped beyond their due time, and by stoppage corrupted, and by corruption are these ill effects they talk of produced, and this is a better Argument to prove the very good Blood than very bad, for the best of things when corrupted prove the worst. But,

3. What needs all this quail have been? We all know that it is called Menstruis because it is cast out monthly, and we know that Women have them not greatest pain

of the time they go with Child, nor most Women when they give suck, and if the child be not nourished with the same blood in the one, and it converted into milk in the other, What becomes of it? It seems then all this cavelling is rather about the word [Menstruis] or about the blood retained above a month before Conception, than about any material thing in the businesse: but I have done.

I come now to the Answer of the Question, and yet let me tell you first of another of *Hippocrates* his absurdities, viz. That the latter time of the remaining of the Childe in the womb after it is quick, it is nourished partly by the Mothers Milk, you may find it in his Book, *De Natura Pueri*. It deserves not an Answer, being just as probable as that a Millstone can swim:

The truth is, the Child is nourished in the Womb by very pure Blood, conveyed into the Liver by the Navel-Vein, which is a branch of the *Vena Porta*, or Gate Vein, and passeth to the small Veins of the Liver here, this Blood is more putrified, and the thicker and rawer part of it is conveyed to the Spleen, and Kidneys, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are born: The purer part of it is conveyed to the *Vena Cava* or hollow Vein, and by it distributed throughout the Body by the small Veins, which like small Rivulets passe to every part of it. This Blood is accompanied with a certain watry substance, as all blood is better to convey it through those small passages it is to run in, which, as in men is breathed out by sweating, and contained in the *Amnios*, as I told you before. I have done with this Question, after I have shewed you that there is a certain watry substance in what Blood is sent to the Kidneys, and from the Kidneys is this sent by the *Ureteris* to the Bladder; neither Both an Infant avoid his Urine by his Privities, but it is conveyed to the *Allantois* by the *Urachos*, (which I described before) which is long and bloodlesse, and passeth from the bottom of the Bladder to the *Allantois*, neither

hath it any Muscle belonging to it, seeing no time unreasonable to the Infant in the Womb, to avoid its Water; whereas we have Muscles at the root of the Yarn to stop, and open, that we might follow our business, and not alwayes be pissing.

And thus you have,

1. In what form the Childe lies.
2. How it is nourished in the Womb.

S E C T. II.

The Formation of the Childe in the Womb, Astrologically handled.

1. **I**T cannot be denied, but that the Stars and Elements have a mutual sympathy one with another, because they are produced out of one and the same *Chaos*.

2. That *Elementary Bodies* are in subjection to the *Cœlestial*, because *Obedience* is only to be found in the *Elementary World*.

3. That there must needs be *Microcosmical Stars* in the Body of Man, because he is an exact *Eptiome* of the *Creation*.

4. That this *Microcosmical Sun, Moon, and Stars* must be *Active*, and the *Elementary* part of the Body of Man *Passive* appears; Because the *Cœlestial Bodies* are not changed, but remain the very same; now they were at the *Creation* but *Elementary Bodies*, alwayes increase or decrease, and never stand at a stay; hence they will come to passe, which all (unlesse Cavellers) will confesse that as the *Cœlestial Bodies* in the *Microcosm* induce the *Form*, and the *Elementary world* subminister

Matter

Matter for this Form, so also they must of necessity do in the *Microcosm*.

5. To present this more clearly before your eyes as a Truth, take notice, that the Womb of a Woman is under *Scorpio*, for under *Virgo* it cannot be, because *Virgo* is a barren Sign; and here by the way, That few or no Writers that ever yet could read, could give any Reason why *Scorpio* is a fruitful Sign; they tell you a long tale of a tub concerning the rest of the Signs, as that *Leo* is a barren Sign, because Lions seldome bring forth young: but why should not *Taurus* be a barren Sign? for Bulls never bring forth young: and *Aries* is not fruitful, because it is the House of *Mars*, and why then should *Scorpio*, which is the House of *Mars* also? The truth is, (to let the fictions of Authors passe) *Scorpio* is a fruitful Sign, because it rules the Womb: and *Cancer* and *Pisces* are fruitful, because they are of the same triplicity: But to proceed.

That every Planet hath influence in the Generation of Man, appears by this Table.

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The

The Table is this.

	h	κ	♂	⊙	♀	♂	♂
γ	☿	♂	♂	♂	♂	♂	♂
δ	♂	☿	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
☿	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂
♂	♂	♂	♂	♂	♂	♂	♂

Every

Every Planet is said to rule particular parts of the Body, and several parts, according to each Signe he is in: All Authors have left Tables of this, and all false. I, at first, desiring a reason of this Table, found out in about half an hours study, that every Planet ruled the Head when he was in his own House, and the Neck in the House succeeding, but this, when I could not find it agree with the Writings of other Authors (with their Tables of this Nature I mean) I was first at a little stand; but considering a man had as good put his Wits an Apprentice to a man of *Bedlam*, as make them slaves to *Tradition*, I drew out the Table in another form, which presently gave me as much satisfaction as I desired; so much as belongs to my present Argument, I shall here quote: You shall find that every Planet in *Scorpio* governs the parts of the Body, which are under the same Signs, which he is Lord of, the Lunaries excepted, which do it by reception, an evident testimony that they have influence in forming the Childe in the Womb: as also that there is a mixture of the influence of the Lunaries in that action.

Let this suffice to have proved that the Planets have an influence even upon the conception in the Womb: we come now to shew you,

1. What Authors say concerning the thing.
2. What indeed the truth is.

1. What Authors.

The first month of the conception they give to *Saturn*, by whose influence and retentive faculty they say the Seed is fastened in the Womb.

2. The second month they attribute to *Jupiter*, by whose influence they say, the foundation of growth, sense, and understanding is laid, whereas the foundation of all is laid in the commixture of the Seed of both Sexes, the man is then formed in *Sevantes*, in posse, though not in *Esse*.

3. The third month they give to *Mars*, and he they say, gives heat and motion to the Childe; but if it wanted

red heat before, how could it live till that time? 'Tis but a frigid Argument, to think life can be maintained by cold.

4. Then the Sun challengeth the fourth month they say, and he furnisheth the Childe with Vital spirit, but *Mars* gave it motion a month before; and was ever voluntary motion to be known without vital spirit?

5. Then comes *Venus*, and she in the fifth month gives the Childe Comeliness and Beauty; but by their leaves, if they take comeliness for fashion of Body, that it hath long before, for the Body is fashioned in thirty or forty dayes, as all hold: but if for clearness of Skin, that appears not till the Childe be of some age, namely, a year or more.

6. Mercury, he hath the sixth month appropriated to him, in which time they say, he separates and distinguisheth the Members of the Childe, which were before connexed: this is such a piece of business a man knows not what to think of, much less what to make of; if they mean by distinguishing the Members, the breaking of those Skins which wrap the Childe round in the Womb, viz. the $\chi\acute{\alpha}\rho\iota\varsigma$ $\alpha\mu\upsilon\tau\iota\varsigma$, they are not broken before the time of the Womans Labor; if they dream that the Members or Limb of the Childe are in a *Chaos* before, this is but to dream waking, and as simple a business it is, to believe that they are tied together by Ligaments, &c. (or to write like a Scollar, for I write now to Astrologers, who should be Schollers if they be not) it is ridiculous, and declines as much from the truth, as the *Poles* of the World do from the *Equator*, that any one should think that those Limbs of the childe that now are separated, should formerly be joyned together, either by *Enertbrosis*, *Arthrodia*, *Gynglymos*, *Hermonia*, *Satura*, *Gymphosis*, *Synchondrosis*, *Sinneurosis*, or *Syssarcosis*.

7. And then the Moon must come to make up another error in the Work, and she must have the seventh month bestowed upon her, in which they say, she compleats the Child, which was just as compleat at five months before.

2. To shew you the truth of the businesse.

Authors fail not so much in the operation of the Planets, as they do in the time in allotting the Planets what they must do every month, whereas indeed they all operate together at the same time; but if all the rest of the Planets should lie still while one works, what a mad piece of work would they make; a man had as good affirm, that every Planet moveth his month, and all the rest stand still the whilst: Philosophy teacheth men, That motion is the cause of Change, for it is the motion of the *Sun*, or else of the *Earth* that causes day and night.

But that we may be Methodical in laying down the true and genuine operation of the Planetary influence in this act of conception; we shall speak of each Planet by its self.

1. The *Sun*, as is well known to every one, gives heat to the World; and if so, then also to the Body of Man, because our life consists chiefly by heat, which animates the moisture, so that the *Sun* must needs be the Author of life, and father of all living creatures, and therefore must of necessity be first formed in the Seed of both Sexes, being mixed in respect of order, if not in respect of time; he is formed in the very midst of the Seed, from whence he quickens, inspires, and moves every part to its particular action: indeed what *Aristotle* attributes to the Heart in the Generation of Man, is very true if he had spoken it of the *Microcosmical Sun*, and therefore some real Philosophers (I scarce dare reckon *Aristotle* in the number of them) have imagined that the seat of the *Microcosmical Sun* in the Body of Man was the Heart. yet I can scarce be of that opinion, that the *Microcosmical Sun* & Moon, which reign like King and Queen in the Body should be confined to any particular place, however the office of the *Microcosmical Sun* both in and after conception is to give vital spirit, and stir up all things to motion and action.

2. As the water moistens the Earth, that so it might not be burnt up by the scorching heat of the *Cœlestial Sun*, so the *Microcosmical Moon* adds moisture to the conception from the very beginning of the *Embriion* even to the

the utmost term of life, and this is that which they call *radical moisture*, a familiar term amongst all *Physicians*, yet understood by very few: Some *Phylosophers* are of an opinion that the *Microcosmical Moon* keeps her residence in the Brain, and that's the reason *Aristotles* earthly, dull *Phylosophy*, held that the Brain cooled the Heart, but how or which way, neither himself, nor any body else can tell: 'tis some invisible businesse which had its original from the brain-sick humour of an idle *Phylosopher*: but out of Question, the *Microcosmical Moon* is not confined to any one part of the Body, but is universally in it as *Radical moisture* is. Indeed the truth is, as the *Sun* gives heat, so the *Moon* gives moisture, and that's the reason the Generation of things is held to be from heat and moisture, and if so, (which is most certain) what an admirable fantastical dream was that of *Aristotle*, That the Brain was cold and moist.

3. There must be something to counterpoise the heat of the *Sun*, and moisture of the *Moon*, and this must be by a Planet contrary to them both, else it could not be done, which office *Saturn* performs, for he fixes and stayes the beams of the *Microcosmical Sun* and *Moon*, that so Generation may be made: You know Sho-makers nail on their Shoes to their Last before they can sow them: the Bones are also framed by his influence, by which this frail conception is upheld and stayed after it is born.

4. There can be no Generation without putrefaction, therefore what raise the Lunaries, let fall upon the Seed, and *Saturn* hath fixed, *Jupiter* by his heat and moisture purrifies and concocts, and by his equal temper preserves a harmony in it.

5. As all things are bred by heat and moisture, and fixed by coldnesse and driness; so in the Generation of Man there must needs be some exsuperance and abounding; this, *Mars* heats, exhales, and converts both into extremes, and also hardens into the coverings of the *Embrion*; indeed his heat is of a drying, burning, calcining nature, for all things are made better and purer by

by calcination; so indeed is the *Embri*on in the Womb made fit for growth by the heat of *Mars*.

6. We told you all Generation was performed by heat & moisture, therefore *Mars* heats and calcines the *Embri*on, so *Venus* moistens it: And here you have the Reasons.

1. Why *Venus* being a cold and moist Planet, should be the Author of Generation, seeing all Generation is performed by heat and moisture? Indeed, she doth but only add moisture to the heat of *Mars*.

2. Considering what Antipathy there is between *Mars* and *Venus*, and yet what a Sympathy they have in the Generation of Man; you see the reason of that Sympathy and Antipathy of things generated.

3. Seeing all things are generated by a corruption of contrary qualities, you need not ask the reason, why man being so generated must in time come to corruption.

4. You see here the reason of those Poetical Fictions that *Mars* and *Venus* was so often found in Adultery, because they perform the very same office in the Generation of Man.

5. It is proof enough to me, that *Mars* and *Venus* do perform this action in the Conception of Man, because their bodies in the Heavens are nearest of all the five Planets to the Globe of this our Terrestrial Star.

6. *Mercury*, being of a mutable Nature, often applying to the *Sun* and *Moon*, and Planets; *Mercury* maketh the Sensible, and (some say) Rational part in Man, and so bestows Sense and Reason upon the *Embri*on; indeed, and in truth, he bestows such a penetrating and acute humor upon the *Embri*on, which stirs up to contemplation inquiring after the reasons of things, for he causeth that inbred desire of Knowledge, which is in the soul of Men: Only here is one thing which seems worth the answering, which is, That those that are born in the seventh month may live by reason of the complement or fulfilling of the Planetary motions, but such as are born in the eighth month, are either born dead, or live but a very little while, because the disposition or Government of the Conception is

is turned back to *Saturn* who (they say) is inimical to Nature in all his qualities.

To this I answer,

1. *Saturn* is inimical to none but to such as know not his qualities, for he cannot endure ignorant puppies.

2. 'Tis not the Complement of seven Planets that makes a childe live, born at the seventh month, but the perfection of the number [*Seven*] which if I were but writing Divinity, I could prove by Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book *de Principiis*, and in that, *Of timestry Partum*, and in that *De Alimento*; in all which he goes about to prove, That a Childe born in the eighth month, cannot live, *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, might be but his Apes, for the Writers of *Egypt*, *Spain*, and those of *Naxos*, they affirm, that Children born in the eighth month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his months, viz. Whether they were *Solar* or *Lunar*: A *Solar* month is the time which the *Sun* is transiting one of the Signs of the *Zodiack*, and is very neer thirty, or thirty one dayes throughout the year.

A *Lunar* month is the time of the *Moon* traceth through the *Zodiack*, and consisteth of 27. dayes, some odd hours, and some odd minuts.

5. The Women they wrote of, might be a month mistaken of their reckoning; that is as easily done, and as often by some, as a Woman can mistake one shoe for another in the dark.

6. If the office of *Saturn* be to retain the Seed in the Womb the first month, who causeth the expulsion of the child in the eighth, which they attribute to him also? is *Saturn* so old that he hath lost his retentive faculty?



BOOK III.

Of what hinders Conception, together with its Re- medies.

IT is most certain, that all Men and Women desire Children, partly because they are blessings of God, and so Saints desire them, *Psal. 127.3. Lo, Children are an Heritage of the Lord, and the Womb is his reward:* as also, *Psal. 128.* from the beginning to the latter end, prove it. Or else because they are pretty things to play withall, every like desiring to play with his like. Or lastly, and most probably, Lust is the cause of begetting more children than the desire of the blessing of God, for where the desire of Children moves one to the Act of Copulation, the pleasure in the Act moves an hundred, and such corrupt principles, prove usually basenesse in the middle, and bitterness in the latter end, to those that use them; It being apparent by the Curse of God upon *Eve*, *I will exceedingly multiply thy Conception*, that many Children come into the World as a Curse. But I am not now to act the part of a Divine, but of a Physitian.

And therefore to the purpose in hand.

What

What hinders Conception, causeth Barrennesse.

Barrennesse is {
 1. *Natural.*
 2. *Accidental.*
 3. *Against Nature.*

Of each of these in a Section by it self.

S E C T. I.

Of Natural Barrennesse.

Natural Barrennesse, I call that which causeth Barrennesse in a Woman, the Instruments of Generation being perfect in both her self and her Husband, no Preposterous, or Diabolical course used to cause it, yet the Woman remains naturally Barren: neither age, nor naturall defect, and disease impeding, yet she conceives not.

To find out all the reasons of this, requires a stronger head-piece than I have: yet what the Lord hath imparted unto me, I shall freely impart to you.

1. The Man and Wife that are both of one complexion, seldom have Children; and the Reason is clear from the universal course of Nature, which being formed by an All-wise God, of a Composition of Contraries, cannot be increased by a Composition of Likes; and although to find two people just in every particular of a complexion, be a systeme happily too rare to find, or very seldom found, yet if they be very neer of a complexion, my Reason will hold good, and I know no remedy for it, unless they should part; for if the main cause of Marriage be

the Procreation of Children, I know not but that Marriage which denies this may be unlawfull: The truth is, Marriage is the greatest natural action of mans life, and he that waits upon God for his direction in it shall not do amiss.

2. Want of Love between Man and Wife, is another cause of Barrennesse. That there is an Essential Vital Spirit in the Seed of both Sexes, is without all question: (and that made up the basis of *Onan's* Sin mentioned in Scripture, in spilling his Seed; the other as circumstances did but aggravate it, for this God slew him. I believe God hath been more mercifull to many in *England* in the same case, yet he is as just now as he was in *Onan's* dayes) Then Secondly, That this Seed participates of the Nature of both Sexes is very clear, by mens begetting their like, viz. Men and Women beget Men and Women, then if their hearts be not united in love, how should their Seed unite to cause conception? It is reported of Two *Thebane* Princes, *Eteocles*, and *Polynices*, both Brothers, yet a mortall hatred between them, that having slain one another in Battel, when their Bodies were burned (for in those dayes and places they burned their dead Corps, and entombed only their Ashes) that the fire parted in the middle and went up in two tops? and if there were such a mummial hatred in their dead Corps, greater must the hatred be in the Seed of two disagreeing Sexes, because it hath more Spirit in it: And this is the Reason, there never comes conception upon Rapes.

It is a sad thing Men should take Women from their Friends that did love them, and then hate them; And as sad that Women when they are Married, should either through Pride, or folly, or something else, so forget themselves, their Husbands, and their God, that they cannot live quietly with them, and worse than either (if worse can be) is that trick of Parents to compel their Children to marry against their minds, such corrupt beginnings usually bring sorrow enough to all parties that use them,
or

or have a hand in them, and that they all by that time they have counted the middle and both ends.

3. A third cause of Natural Barrenness is the Letting of Virgins blood in the Arm before their Courses come down; these come down in Virgins usually in the fourth or fifth year of their Age, seldom before the thirteenth year, never before the twelfth; and because usually all young Virgins are out of frame before they first break down, the Mother takes the Daughters piss, and away to Doctor Duncie runs she, who knowing something by her water as much as he could if he looked in a Crows nest, and gathering by the Mothers talk, and by seeing the party That fulnesse of Blood offended; straight prescribe Blood letting in the Arm (bleeding, and purging, and Vomiting, being all the Medicines that many Country Physicians to my knowledge have skill in, or commonly use they to whip Diseases out of the Body, as Sexton whip Dogs out of the Church) this is done, and then she is well for a time, the superfluous Blood being taken away: The next year (if she stay so long) she falls into the same case, then the other bout of bleeding, and in three or four times so serving, especially if the Maid use much exercise, the Blood comes not down to the Womb as it doth in other Women, but the Womb dries up and becomes for ever barren.

For preventing this for time to come, Let no Virgin be let blood in the Arm before their Menstruis come well down, (cases of necessity excepted) but rather in the Foot, for that provokes the Blood downwards, and by that means it provokes the Terms.

4. A fourth cause of Natural Barrennesse is losse of carnal Copulation, Men and Women come to the School of Venus either not at all, or so frigidly, that as good never a whit, as never the better.

This is perpetually caused of a cold distemper, and must be cured by such things as heat and nourish.

For the cure: Let such eat and drink of the best, *Sine Cerere & Libero, friget Venus*, saith the Latin Proverb Without

Without good Meat and good Drink, *Venus* will be frozen to death.

Wholsome Food for such, are Cocks Stones, Lambs Stones, Sparrows, Partridges, Quails, Diet. Pheasants Eggs; and take this for an Aphorism of truth, both in this, and all other parts of Physick. *Whatsoever any creature is addicted extreamly to, they move the man that eat them, to the like, by their Mummial vertue:* therefore Partridges, Quails, Sparrows, &c. being exceeding addicted to Venery, they work the same in those Men and Women that eat them.

I will give you another: *Look in what part of the Body the Faculty which you would strengthen lies, and take the same part of the Body of another Creature, in whom the Faculty is strong, as Medicines.* For Example, The Vertue Procreative lies in the Testicles, therefore Cock-stones. &c. are Medicinal for this Disease.

I have written enough of this to wise men, but because all men are not so, neither do I know when they will. I shall quote some few Receipts. Remedy.

1. Let such often eat windy Meats, especially such as nourish much, as Parsneps, Alexanders, Skirrets, Pine-apples, &c.

2. Let them take a dram of the Electuary *Dyasitiryon* every morning: You may find the way how to make it in my Translation of the *London Dispensatory*.

3. The Stones of a Fox dried to powder, and a dram taken every morning in Muscadell.

4. A dram of *Satyrion* Roots taken in like manner.

But because I shall touch much upon this in the next Book, I passe it here.

And this much for this Section.

S E C T. I I.

Of Accidental Barrennesse.

I Call that Accidental Barrennesse, which comes from reason of some Casual Infirmity upon the Body of a Man, or his Wife at a time, which being taken away the effect ceaseth.

This is sometimes caused by the Mans part, but more commonly on the Womans.

Then what I am here to speak to, is, *Barrennesse caused by some cause which may easily be corrected and remedied.*

Authors have left ways to know, whether the cause of Barrennesse lie in the man or in the woman, and Hippocrates was very busie about it: but because I cannot confide in his Judgment, I shall passe it by in silence.

The most rational way of knowledge in this point that ever I read in this case, I shall quote, and give my Reasons for it; If it do hold it true, well and good; if not cannot help it, for I never tried it. It is this:

Take a handful of *Barley* (any other Corn that will quickly grow will serve the turn as well) and steep half of it in the Urine of the man, and the other half in the Urine of the woman, the space of four and twenty hours, then take it out and set it, the mans by it self, and the womans by it self; set it in a Flower pot, or something else where you may keep it dry, then water the man every morning with his own Urine, the womans with hers, & that which grows first is the greatest sign of fruitfulness; if one grow not at all, they are naturally barren say Authors: For my part, I do not bind any man to believe it: yet this I say, all men and women desire to be fruitful, and the Urine of one that is fruitful (probable) more likely to make a Seed grow, than the Urine of one

that is not fruitful ; because there is a principle of fruitfulness in the one, not in the other: and every man knows (that doth but know his right hand from his left) that Urine is essential to the body of every one: and if it can shew a Disease; why not as well Fruitfulness and its contrary ?

But to proceed.

Barrenesse Accidental is either common to both man and wife, *i. e.* either of them may be troubled with the infirmity, or else its proper to the woman only, this (as I told you) is most frequent ; neither is it my purpose here to speak of Diseases incident to men, which may cause Barrenesse for the time being ; but of such as properly cause it ; for the Instruments of Generation in man being perfect, his diet and exercise according to rule (which the first Book hath already, and the next Book shall further instruct you in) I know no accidental cause of Barrenesse in him, if his body be in health.

The chief cause of Barrenesse in a Woman, lies in her Womb, and its infirmities, which what they are, their Cause, Signs, and Cure, you shall find in their Order presented to your view.

1. *Of stopping of the Menstruis.*
 2. *Of overflowing of the Menstruis.*
 3. *Of flux of the Womb.*
 4. *Of falling out of the Womb.*
 5. *Of inflammation of the Womb.*
 6. *Of Windiness of the Womb.*
 7. *Of heat and driness of the Womb.*
- Of these in order.

C H A P. I.

Of stopping of the Menstruis.

THE Menstruis stop in a Woman,

1. *Natural.*
2. *Against Nature.*

To know the difference between these, you must have regard to the age of the party; in many the Menstruation appear not till after the fourteenth year, in few before, in none till after twelve.

They stop naturally in some women about the fiftieth year of their age, in some before, they continue in very few women after the five and fiftieth.

When they stop through age, the woman is past child bearing, and not before, for then it ceaseth to be with her after the custome of Women.

1. Such as use themselves to much Exercise. *Causes.* have but few of them, but those few are very good blood, and the reason why they have but few is, because the Blood is consumed by Exercise.

2. Again, Many times they are stopped in immoderate fat people, for their Veins are narrow, and that little blood they have is turned into fat.

3. Such as are wasted by continual sicknesse, have but little superfluous blood in them.

4. Sometimes they are stopped by reason the Woman hath the Hemorrhoids, or Piles at the time.

5. Sometimes they fly up to some Sore, or Ulcers in the Body, as happens to such Women as have a Canker in their Breasts. These I note but by the by. But,

6. Sometimes, either a hot, or a cold distemper of the womb it self causeth it. And,

7. Care, Fear, Sorrow, and Grief cause it.

My present scope is only to speak of the two latter, and more particularly of the last save one; for the cause of the last being taken away, the effects ceaseth.

The general signs of a Woman molested with this Disease, are heavinesse of the whole Body.

General. dy, pronnesse to vomit, loathing of meat, and certain tremblings, such as happen to women with childe, pains in their back, and sometimes in their Stomach, and Neck, and Breast, the hinder part of the Eyes, and the fore part of the Head, and sometimes their Body swells.

The diversity of the Cause may be partly known by the relation of the sick: A cold distemper is known by dulness, sleepiness, flow-
Particular.
 nesse in moving, a pale, whitely, leaden color;
 A hot distemper is known by the contrary Signes.

I am no way ignorant of the wayes the Antients used for the cure of this Disease in women, because I like them not, I shall make bold to leave them out, and insert my own, for which I shall give my Reasons.

Considering then that the stopping of the Menstruis comes through some default in the Womb usually, the best way to help it is, by strengthening the Womb.

I shall give you first the way of cure.

Cure.

Secondly, cautions in using it.

1. Let the Patient so grieved, sweat; for that opens the Pores: The best way is, to sweat in a hot house.

2. Let the womb be strengthened by drinking a draught of white Wine, wherein an handfull of stinking Arrack being first bruised, hath been boyled; the Herb is common, it grows almost upon every Dunghill throughout the Nation; It by a secret magnetick verture strengthens the Womb, and by sympathy removeth any Disease thereof.

3. If there be, together with this infirmity, pain in the Head, as usually there is, (for there is a great sympathy between the Head and the Womb, and that's the reason all Cephalick herbs almost, strengthen the womb) add a handfull of Vervain to it, which by a little magnetick vertue strengthens both Womb and Head.

4. This being used two or three dayes, if they come not down, Take of Calamint, Pennyroyal, Time, Mother of Time, Bettony, Dittony, Burnet, Featherfew, Mugwort, Sage, Peony Roots; (the Female are best in this case, let men prat their pleasure) Juniper Berries; half an handfull of these, or so many of them as can be gotten, boyled in Beer, and drink for ordinary Drink.

5. Take one part of Gentian, two parts of Centaury, Distill them with Ale in an Alembick, after you have
 bruised

bruised the Gentian-Roots, and infused them well: this water is an admirable Remedy, not only to provoke the Terms, but also to resist the Pestilence, to help Stiffness in the Stomach, the Spleen, to purge not only the womb, but also all the Body of Chollerick, and corrupt Humors. If so be you have not this Water in a readinesse, Take a dram of Centaury, and half a dram of Gentian Root, beat them to powder, take it in the morning in white Wine, or you may boyl an handfull of Centaury, and an handfull of Gentian Roots bruised, and boyl it in white Wine, set Drink, and drink a draught of it at night going to Bed.

6. The Seed of wild Navew beaten to powder, and a dram of it taken in the morning in white Wine, do the like.

7. Alexander Roots bruised and boyled in the like manner, perform the same office: other Simples which are Medicinal, are the roots of Parsly, Fennel, and Lovage, Angelica Roots, the herbs of Chervil, Master-wort, and Sage perform the like, you may use them at your discretion.

If this do not the deed, you must let them bleed in the Legs.

C A U T I O N S:

Caut. 1. Give not any of these to any that is with Child, lest you turn Murderers; wilfull murder seldom goes unpunished in this world, never in that to come.

2. Give your Medicines a little before the full Moon, or between the New and Full Moon, for then Blood increaseth, but never in the Wane of the Moon; for if you do, you had as good give them to an Oak, The Moon hath great influence upon all Elementary bodies: but more upon Women than Men, because they are of their own Sex.

3. Let the Patient use much Exercise.

4. If the Body be troubled with evil humors, let them be purged out: The third Chapter will instruct you how.

5. Sometimes, (though but seldome) they are stopp'd through

through fulnesse; This is known by vehement pain about their Reins, their veins are swollen, and they are such people as live idly, and abound in blood.

Such must be cured by bleeding in the Arm, for fulness causeth distention, or stretching; and distention hinders extramission: and bleeding in the Foot makes the distention greater, as was well noted by Dr. Riverius, Physician to the French King.

But let this be done with good advice, and great wisdom.

CHAP. II.

Of the overflowing of the Menstruis.

They are said to overflow, when they continue longer than their usual time; their usual time of continuance is, two or three dayes; in some Women that give themselves to no exercise, four or five dayes.

2. When they come oftner than the legitimate time. Their legitimate time is, The time that the Moon traceth through the twelve Signs of the Zodiack, that is twenty seven dayes, some odd hours, and some odd minutes.

It is caused,

- | | |
|---|---------------|
| 1. By rupture of some Vessel. | <i>Cause.</i> |
| 2. By immoderate purgation. | |
| 3. By some corrhoding humor. | |
| 4. By hard Labour in Child-bed, or unkind handling in it. | |

If the Vessels be broken, the blood gusheth out abundantly in heaps. *Signs.*

If of some gnawing humor, they are not much in quantity, but they come with much pain.

The other are easily to be known.

Such Women as are subject to this Disease, *Caution.* suffer Abortion upon every slight occasion:

Let their Diet be Meats roasted dry.

Let them abstain from exercise and moving as much as may be, and from all cold drinks. *Be-*

Because this Disease weakens the Womb much, strengthen it as you were taught in the Chapter before.

And herein I confesse I differ from all Physicians that ever wrote, for they all unanimously hold that the Disease is first to be cured before the part grieved be strengthened; whereas I counsel to strengthen the part first, that so Nature may be able to help on in the Cure, the Work will be better and sooner done with Nature's help than without. Having first strengthened the Womb proceed to the Cure.

Cure. 1. Anoint the Reins of the Back, with Oyl of Roses, Oyl of Mirtles, or Oyl of Quince which you please, I suppose the last mentioned to be the best, do thus every night, and when you have so done wrap a piece of white Bayes about your Reins, the cotton side next your skin, and keep the same Bayes always to it.

2. To inject the Juyce of Plantine into the Womb is an admirable Remedy.

3. Sage, the Roots of Bistort, and Tormentil, Cinifoyl, Knotgrasse, Comfry, Sanicle, Ladies Mantle, Golden Rod, Loofstrife, Meadsweet, Arch-angel (that blasphemous name our Physicians give dead Nettles) Mouse-ear, Solomons Seal, Purslain, Sorrel, Red Beets, Shepherd's Purse, Red Roses, Acorn Cups, the Bark of Oak Tree, Red Corral, Mastich, are Medicinal, boyled in your ordinary drink.

I could wish from my heart you knew all these Herbs; you cannot expect I should travel all over the Nation to teach you; you see what ignorance the Learned College of Physicians hath trained you up in, instruct you of another as well as you can, know that you were born for your selves alone, and I will do what I can to instruct you in the knowledge of Herbs, before I am half a year elder.

3. Above all, I commend this Medicine to you, Take of Comfry Leaves, or Roots and Clowns-Wound-wort of each a handfull; boyl them well (being first bruised

in Ale, and drink a good draught of it now and then, this (with the blessing of God) will help you, though the mouths of the Vessels be open.

5. Take Cinoamon, Cassia Lignea, Opium, of each two drams; Mirrh, white Pepper, Galbanum, of each one dram: Dissolve the Gum and the Opium in white Wine, beat the rest into Powder; then make them into Pills by mixing of them together exactly; and let the party diseased take two Pills every night going to bed; let not both the Pills contain above the weight of fifteen grains.

C H A P. III.

Of Flux of the Womb.

FLux of the Womb is a continual distillation *Descrip-*
from that part of the Body, for a long time *tion.*
together, Nature carrying out the excrements
that way, which should be avoided some other way.

The form and colour of what is avoided, shews what humor offends, (if I had written to Schollers, I would have said the peccant humor) for,

In some it is red, like putrified blood, and that *Cause.*
proceeds from Blood putrified.

In some it is white and pale, and that proceeds of
Flegm.

In some it is yellowish, and that signifies Choller.

If pure blood come out, if a Vein were opened, either some corrosion or gnawing of the Womb is to be feared, or else some Laceration or tearing in her last delivery, and it is to be feared the Midwife acted not her part either like an honest, or like a knowing Woman.

All of them are known by these Signs. The
place of conception is continually moist, with *Signs.*
the humors, the face is ill colored, she dearesth
and abhorreth her meat, breaths difficultly, the eyes
are swollen, sometimes with pain, sometimes with-
out.

Cure.

Cure.

The Cure is different as the cause. For, If pure blood come out, you must let blood in the Arm in the first place, and the Cephalick or Head Vein is the fittest, for unlesse you draw back the Blood, you can never stop it; as you must pump out the water of a Ship before you can stop the leak.

Then use the latter Medicines in the last Chapter, made of Comfrey Roots and Wound-wort.

The juyce of Plantane injected into the womb is good, and if you add the juyce of Comfrey to it, it were better. I have taught you how to keep these Juyces all the year in my *English Physician Enlarged*, the last Edition.

If Flegm be the cause, let Cinamon be a Spice used in all her meats and drinks, and let her use her Body to hot Antidotes, as Venice Treacle, Methridate, &c. to take a little every morning.

Let her take of Costmary, Agrimony, the Bark of common Elder, Dwarf-elder, Caraway Seed bruised, Liquorice, of each an handfull; which boiled in a pottle of white Wine (or for want of it Rhenish Wine) to a quart, and drink half a pint of it every morning, adding half a dozen drops of Spirit of Castorium to it, and an ounce of Syrup of Roses with Agarick.

Let her boyl Burnet, Mugwort, Featherfew, and Vervain in all her Broths.

Let her if she please, purge her Body with Pills of Amber (you may find them and the way how to make them, in my last Edition of the *London Dispensatory*) she may take a Scruple at night going to bed, they will not work till next day, and use this divers nights.

Half a dram of Mirrh taken every morning is an excellent Remedy for this Infirmary.

If it come of Choler, let her take Borrage, Bugloss, red Roses, Endive, and Succory Roots, Lettice, White Poppy seeds, of each an handfull; boil them in white Wine, from a pottle to a quart; let her drink half a pint every morning, to which half pint, add Syrup of Peach Flowers, and Syrup of Cichory with Rhubarb, of each an ounce; It will

will gently purge her: you may find the way how to make them in my last Edition of the *London Dispensatory*.

After the use of this, some mornings, let her take the Poudre of Ivory, and Mistletoe of the Oak, of each one scruple, mixed with half an ounce of Conserves of Roses, every morning for a week together (I never knew any Author could give a Reason why Mistletoe of the Oak should be better than any other Mistletoe, neither yet do I believe it is.)

Lastly, If it come of putrified blood, having first let blood in the Foot, strengthen the womb as you were taught before.

I know all Writers hold Melancholly to be one cause of this evil, but I am of a contrary opinion, unlesse (as many do) they take adust Choller, and adust blood to be Melancholly, for Melancholly is altogether retentive, and how can that cause Expulsion?

I shall conclude this Chapter with three general Rules; make much of them.

1. Let the Patient forbear violent motions, passions; and perturbations of mind.

2. Let them forbear all sharp and salt Meats, and such things as provock Urine.

3. Of dead Neatles (which our blasphemous Physicians call *Arch angel*, whereas the word *Michael*, who is the *Arch angel*, signifies, *as God*) there are three Sorts, white, red, and yellow, viz. Their Flowers are of that colour; the white Flowers help the white, the red helps the red, and the yellow, the yellow Flux in Women: You may use them which way you please.

C H A P. I V.

Of the falling out of the Womb.

Discription.

THE *Womb* is said to be fallen out, when it is so turned down that it sticks out, for it is never loosed from its Ligaments. It

Cause. It may be caused by some fall, by a blow, by is a
over-lifting, by vehement trouble of mind, by ing
fore Labour in Child-birth, by unskilful drawing
out the Child, especially if it be dead, or of the After. nor
birth, by Mother Carelesse when she turns Midwife. you

Signs. The Disease is obvious to the eye, and that is
sign enough.

Cure. The Vulgar way of cure is, to put it in again
with a hot cloth, and there it will stay as long as
a Cat tied to a Pudding; and if it be swell'd that it will
not up, bath it with a Decoction of Mallows, Lin-seed,
and Fenugreek seed, boyled in water; and if this do it
not the first time, use it the second, and when you have
got it up, let the woman lie with her legs close together,
and for fear she should not, tie them together with a
Swathing Band; they should stop it with a Cork, and
tye a Bladder over it also.

Let her use odoriferous things to her Nose, such be
Civet, Galbinum, *Styrax Calamitis*, Wood of Aloes, &c.

Let her apply stinking things to the womb, such be
Assafoetida, Oyl of Amber, the smoke of her own Hair be-
ing burnt.

This is most certain, That the womb flies from all stink-
ing things, and applies to all sweet things, therefore these
are good; as also to apply a Plaister called *Historicum*,
(you may find it in my last Edition of the *Dispensatory*)
to the Belly, in the middle of which Plaister, place some
Cotton, and upon the Cotton four or five grains of Civet,
and let the Civet lie just upon her Navel.

But my own Magnetick Cure is this.

Take a common Bur Leaf, (you may keep them dry if
you please all the year) and apply to her Head, and that
will draw the womb upward; in the Fits of the Mother
put it under the soles of her Feet, and it will draw it
downwards, Bur-seed beaten into powder will do the like,
they command the womb which way you please, and by
orderly usage will cure any Disease of it.

'Tis a Plant of *Venus*, and is best gathered when she
is

is angular and strong, in her hour, and the Moon applying to her.

It will not readily go up, by reason of carelesse in not using the remedy time enough: you may bath it as you were told.

C H A P. V.

Of Inflammation of the Womb.

THe Womb is Inflamed by many Causes.

Cause.

1. *By a Blow.*
2. *By stopping of the Terms.*
3. *By Abortion.*
4. *By Ulceration.*
5. *By immoderate Lechery.*
6. *By over-much walking.*
7. *By Colds.*

Its Companions are, an accute Feaver, pain in *Signs.* the Head, especially about the hinder part or roots of the Eyes, Cramps in the Arms, Fingers, and Neck, the Womb is vexed with panting pains: If all the womb be inflamed, it will be pained all over; if but part, the pain will be where the part inflamed is; For,

If the hinder part be inflamed, the back is pained most, and then they cannot go well to stool, because the right Gut is pressed together, or if not so, 'tis distempered.

If the fore-part be inflamed there is pain about the Bladder, and the passage of Urine is hindred, they make Urine with difficulty, because the passage is on the fore-part of the Womb.

If any of both sides be inflamed, the Leg next the inflamed side moves but slowly, and heavily.

If it be in the Neck of the Womb, the passage is hard, close and burning hot.

For cure, First strengthen the Womb as you *Cure.*
were

were taught before, for this may cure it by Sympathy. If you can do a thing by fair means, never attempt it by foul.

Endive and Succory Roots are commended by Authors in this disease, being boyled in clarified Whey. But my own Directions are these few.

1. Clarifie your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary drink. Then

2. Inject the Juyce of Plantane into the womb with a Syringe, if it be in winter, when ye cannot get the Juyce, make a strong decoction of the Leaves and Roots in water, and inject that up with a Syringe, let it be but blood-warm: This Medicine is worth a thousand.

3. If the body be Costive, use a Clyster.

4. Let them avoid violent movings of Body, and troubles of Mind.

I seldom prescribe Diets to Women, because they have gotten such a trick they will keep none; yet because it is very probable there are some wise women (it were a hard case else) I shall intreat them to use a very slender Diet, and let it be of such food as is cold and moist; Barley Broth is an admirable remedy for them; it were very well if they could satisfie themselves with it, and *Panna*: As for drink, let them forbear all Wine, and strong Beer, much more strong Water.

5. In all inflammations, especially if the inflammation be great, blood letting is an excellent and admirable Cure, as also very speedy: in this case the best way is to bleed them in the Ancles, because of the immediate passage between the Vein *Saphana* and the womb.

6. Outwardly applied to the Region of the womb, wool moistened in Vineger of Roses.

7. If the inflammation be neer the neck of the womb, make a Pessary of wool, dip it in Juyce of Plantane, or Juyce of Purslain, or Juyce of Sengreen, and put it up the Privities.

C A A P. V I.

Of windinesse of the Womb.

THe Womb is sometimes afflicted by wind, or puffed up, and this sometimes appeareth to the Eye of Sense, and sometimes it cannot be discerned but by the Eye of Reason.

Authors differ much in the cause, and as much in the cure; however, they say, the signes are, A swelling in the bottom of the Belly, pricking pain in the Stomach, Back, and Head, distention of the sides; and sometimes they say, Women feel wind coming out of their Privities (if you will believe them.)

To tell you the truth, my opinion is, That the Disease you call, *The fits of the Mother*, is nothing but a windinesse of the Womb, which because it hinders not conception that I know of, I have nothing to say to it at this time; however if any woman will not believe me, I cannot help it; 'tis but forbearing windy meats, and taking such things as expell wind, and strengthen their womb as they were taught before, and then it will (together with Nature) help its self.

As for moistnesse of the womb which many speak and write of, how that the womb when it is over-moist will not retain the Seed, the thing is very probable, but the very same with a flux of flegm, and to be cured the same way.

C H A P. V I I.

Of Heat and Drynesse of the Womb.

THe Signs were shewed you before. The Disease is most incident to Women of a Chollerick Complexion.

As for Remedy, such Herbs as cool and moisten are very Medicinal; of which, stinking Arrach, (used as you have

have been taught before) seems to bear the prehence.

Neither are Plantane and Mallows much inferior to used as before, especially Plantane.

Goats-Milk often drnk with Hony or Sugar is a excellent Drink for Women troubled with this Disease and if so, then other Milk cannot be bad.

Also many other Herbs are Medicinal for this infirmity; all which, or so many of them as you can get, you may boyl with a Sheeps-head, till you have boyled all to pieces, and use the Decoction either as Drink, or Pottage.

The Herbs are these: Vine Leaves, Willow Leaves, Endive, Succory, both Roots and Leaves, Violet Leaves, Strawberry Leaves, Raisons of the Sun, Borrage, Buglosse either Leaves or Flowers.

If you please in such a Decoction, you may take twenty Grains of red Corral mixed with as much Cinamon. See in my *English Physitian*, this more at large.

If your Body need purging, take such Medicines to purge Choller, and without cool the Reins, or else you were as good do nothing: Of which, Cassia Fistula newly drawn, seems to me to be the best: you may take an ounce of it when you go to bed; never fear the following of your businesse the next day.

Lastly, Apply to your Navel a Cerecloth: which you may find in my last Edition of the *London Dispensatory* called by name *Ceratum Santalonum*; Other Remedies you may find in this Book more at large, to which I refer you.

I confesse I could have prescribed many other Medicines, as other Authors have done before me: as Pessaries, Baths, Fomentations, &c. but these, if rightly used are enough; for I write to help you, not to trouble you.

S E C T. I I I.

Of Barrenesse against Nature.

It is not one Physicians Opinion alone, That many Women are made Barren by Diabolical means.

I do not call them Diabolical, because they cannot be effected without invocation of evil Spirits, but because they are done by abuse of Nature; for as the right use of natural things is from God, so the abuse of them is from the Devil. And so many unworthy creatures are wont to serve Men and Women at the very time of their Marriage, that the Man can never (before it is remedied) have to do carnally with his Wife, which is all publick Marriages were good for; for although the Scripture (that I know of) gives no publick Rule for Marriage, yet we all know Marriage is a civil thing, therefore ought more properly to belong to the *Civil Magistrate*, than the *Clergy Man*, that the Clergy get money by it, that's the Key of the business.

However, to prevent such mischief, Authors have left ways. As,

1. To carry a St. Johns-wort about them, which for that cause was called *Fuga Dæmonum*, A driver away of devils.
2. To carry a Loadstone about them.
3. A Plaister of St. Johns-wort laid to the Reins.
4. A whole Squil hung over the Bed.
5. The Heart of a Turtle Dove carried about them: *um multis aliis.*

But suppose the mischief be already done, and the man cannot give his Wife due benevolence, how may it be helped? In this I will tell you no more than I have down tried. The cure is easie, and was done by the Man only making water through his Wives Wedding Ring, so there was one superstition helped another.



BOOK IV.

Of what furthers Conception.

I Shall deliver my mind in this:

1. *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of these stand in a Section by it self.

S E C T. I.

How a Woman that would have Children should order her Body.

1. **I**F Women would be fruitful, let them give themselves to Exercise. Idleness is hateful to God, destructive to the Creation; and that's the reason such Women that live idly, (as most of our City Daughters do) have so few children, and those they have, seldom live, but are troubled with unseparable Diseases till they die: or if they live, they are so spoiled by a pish education, that they seldom come to good: whereas poor

and women that labour hard, have many children usual-
ly, and they are strong and lusty.

I shall (to pleasure you good Women) give you a short
paraphrase upon both *Exercise* and *Rest*, yea such a one,
that if you mean to be wise, you may know what is most
fitting for your own bodies; but if you never intend to
be wiser, you shall not blame me, when you whine for
lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither too much, nor too little.

Immoderate is either *vehement*, or *excessive*.

Moderate Exercise.

1. Stirs up natural heat.
2. Quickens the Spirits.
3. Opens the Pores.
4. Wastes the Excrements of the third Digestion.
5. Makes the Body, Sences, and Spirits strong, and
that's the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exercises, of which procre-
ation of Children is none of the least.

Immoderate Exercise (which is a thing our
City Dames are utterly unacquainted with,
unlesse it be *exercise* of their Tongues.)

1. Wastes, dries, consumes, wearies both Body and
Spirits.
2. Hurts the Body in every part.
3. Overthrows Natures Actions.

Rest is *Moderate*, or *Immoderate*.

Moderate Rest.

1. Comforteth and refresheth Nature.
2. Recruits a tired Brain.
3. Maintains Health.
4. Strengthens both Body, Sences, and Members.

Immoderate Rest, or *extream Idlenesse*.

1. Duls both Mind, Sences, and principal Instruments
of the Body.
2. Causeth Crudities, evil Humors, evil Excrements,

cold Sicknesse, infinite Infirmities above half the infirmities that accompany the Body of Man or Woman, and therefore it was nobly done of *Lycurgus* the Spartan, compel every one to work four hours in a day.

3. It hastens old age.

4. It causeth Deformity : Hark you Women, if you would be young and fair, use your selves to Labor.

And now if you can find any of these accidents in yourselves, you know both the *Cause* and *Cure*.

Secondly, *Discontent* wonderfully hinders conception and *Content* furthers it as much.

First, I shall speak of *Content*, in which consider,

1. *Content of mind* dilates the Heart and Arteries whereby the vital Blood or Spirit is sufficiently distributed throughout the Body, and thence ariseth such affections, as please, recreates, and refresh the nature of man as Hope, Joy, Love, Gladnesse, Mirth, &c.

2. They comfort and strengthen not only the parts of the Body, but also the operations and imaginations of the mind : for it is agreed upon by all Authors, yea, and Truth its self hath set its seal to it, That the imaginations of the Mother operate most forceable in the Conception of the childe ; How much better then were it for women to lead *contented* lives, that so their imagination may be pure and clear, that so their conception may be well formed, than to vex, and fret, and fume, and fling, and throw, and murmur, and repine, and fill their minds all full of distracting cares and fears, as an Egg is full of meat, making a tumult in their spirits, and bringing their thoughts into such a confusion, that they look more like Beasts than Women, so that if they could but see themselves, they could not but be ashamed to see how like Anticks they are ? The best Medicine I can prescribe them for this Disease, is this, That they would give their minds open to read that excellent Book of Mr. *Jeremiah Burroughs*, entituled, *Christian Contentment*, where I am confident they shall find all their Objections Answered, and a woman seldome wants Objections if she do but look upon her Aprons-strings.

As for Discontent, I shall give you my Judgement.

1. As a Physitian.

2. As a Divine.

1. As a Physitian.

1. It stirs up such affections in the Body as are inimical both to Body and Mind, and therefore must needs either kill or spoil the child in the womb: such are anger, passion, hatred, fear for things to come, care for things past, sorrow, sighing, and grief of mind; all these corrupt the very nourishment, wherewith the Child is nourished in the womb, and oftentimes kills the Fruit in the very Bud.

2. It diverts the vital Heat from the Circumference to the Center, thereby consuming the Vital Spirits, by which means they come very slowly, or not at all to the Childe.

3. It Destroys, Overthrows, Murders both body and Mind.

4. It hastens old Age, and Death, by consuming rational Moisture.

2. As a Divine, I beseech you let my counsel be acceptable to you, consider what you do: For,

1. When you have been discontented twenty four hours, you are never the wiser, never the nearer to the obtaining of what you desire? Who by taking care can add a hairs breadth to his stature? And what a foolish thing is it to do your selves so great a mischief, without the least hope of doing your selves the least good?

2. Discontent keeps from you the good you desire. You will not give your children a thing while they cry, neither will God you, whilst you are discontented.

3. It makes your evil worse, because others wrong you, you will wrong your selves, because you want temporal things, you will want health also.

4. All things come by the Providence of God, and whatsoever mans ends be, his ends are alwayes good; Are not two Sparrows sold for a farthing, yet not one of them falls to the ground without your Father? If God

takes care for the Sparrows, one of which is worth half a farthing, will he not take care for you?

5. It shews your Spirits are linked to this World, and not risen with Jesus Christ, for if discontent for things of this world take up your thoughts, tell me what of you is risen with Christ? *He that is risen with Christ, mindeth the things that are above.*

6. It shews you are little provided for Death, if you knew you must leave the World, why are you discontented that it leaves you?

7. You deny Eternity, for if you knew the World should be consumed, you would use it to tread upon, and to fill your Pockets with.

8. Your interest in Christ is but little, for where Carcasse is, thither will the Eagles gather together.

9. How justly may God withdraw his Protection from such as cannot rest upon it without discontented hearts.

10. You put away your own comfort. All true comfort comes from the holy Ghost, *The Comforter*; and the holy Ghost seldom or never rests upon a sad soul; And therefore the Prophet *Elisha* called for Musick to cheer his Spirits, before he was fit to receive the Spirit of God.

Consider these things, and you shall see what a folly and madnesse *Discontent* is.

Thus you have two wayes, or means of Fruitfulness.

1. *Exercise of Body.*

2. *Content of Mind.*

I have but one more, and that is, *To preserve the Woman in a due Decorum.* I note it here only, because people are very ignorant in Physick; the former Rules will help you. If you would have Children, see that the Menstruis come down in due order, the colour of them will shew you what humor offends; purge it out, the former Rules will direct you, I mean those in the last Book, in the Chapter *Of Flux of the Womb*; If they come down discolored, it shews ill diet; if pure blood comes down, be sure that Woman is very prone to conceive with Child.

S E C T. II.

Medicines for a Woman that would have Children.

This I shall deliver to you ,
 1. *By way of Caution.*
 2. *By way of Precept.*

By way of Caution.

1. Use not the Act of Copulation too often: some say it makes the Womb slippery: I rather think it makes the Womb more willing to open then shut: Satiety gluts the Womb, and makes it unfit to do its office, and that's the reason Whores have so seldom children; and also the reason why Women after long absence of their Husbands, when they come again, usually soon conceive.

2. Let the time be convenient, for fear of surprize hinders conception.

3. Let it be after perfect digestion, let neither hunger nor drunkenness be upon the Man or Woman.

4. Let the desire of Copulation come naturally, and not by provocation: The greater the Womans desire of Copulation is, the more subject is she to conceive.

5. Women are most subject to conceive a day or two after their monthly Terms are stayd.

6. Avoid eating, or bearing about you all such things as cause Barrenness; such be the Bone of a Stags-heart, Emeralds, Saphires, Ivy berries, Jer, Burnet-leaves and Roots, Harts-tongue, Steel-dust, Mints, &c.

7. Apish wayes and manners of Copulations, hinder conception.

By way of Precept.

1. The Runner of an Hare mixed in a little Cotton, and put up into the Womb as a Pessary, and remaining there a day,

day, is an excellent remedy. But let it be done presently upon the stopping of the Menstruis, and tied up in linnen cloth, and a string tied to it, that so you may draw it out again, else you will make mad work.

2. If the Womans Body be too hot, letting blood in the Vein *Saphæna*, profits much, a. Because it cools. 2. Because it cleanseth the Womb.

3. A Loadstone carried about the Woman, causeth not only conception, but concord between Man and Wife.

4. The heart of a male Quail carried about the man, and the heart of the female about the woman, furthereth Conception exceedingly, and causeth mutual Love.

5. The Roots of Eringo, Piony, and Satyrion, being eaten, cause Conception.

6. Exercise your Body before you take counsel of the under sheet, go to the School of *Mars* before you go to the School of *Venus*.

7. A Plaister of *Labdanum* spread upon Leather, and applied to the Region of the Womb, mightily disposeth it to Conception.

These Rules are excellent. I confesse many other may be added in respect of Food, Diet, and the like: for which take this general Rule, *All creatures that are fruitfull, being eaten, make those fruitfull that eat them, as Crabs, Lobsters, Prawns, &c.*

Likewise the Antients have best many wayes. You may take them as Meats, or Medicines; some of which are these:

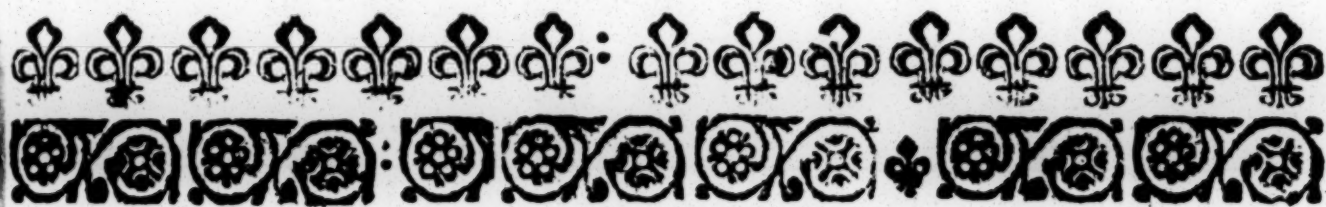
1. *Castoreum* in Pouder, take half a dram, or a scruple in Malmsey in the morning.

2. The womb of a Hare beaten into Pouder, and taken in like manner.

3. A scruple of *Galanga* taken every morning in Pouder, rids the Body of such infirmities as cause Barrenness, take it in white Wine: and truly I believe for very moist women, there is scarce a better remedy.

4. The

4. The Stones of a Fox, dried and beaten to powder, and a dram taken in the morning in Sheeps milk.
5. The Stones of a Boar used in the like manner.
6. The Brains of Sparrows and Pidgeons eaten, and (for ought I know) you may eat flesh and all, for they are very fruitfull creatures.
7. The Pizel of a Bull dried and grated to powder, and a dram taken at a time.
8. To hold sweet things to the place of Conception before the Act of Copulation, because they draw the womb down; But after the Act, to the Nose, to draw the *Matrix* up.
- These, with many others, too tedious here to relate, have been quoted by Authors.



BOOK V.

A Guide for Women in Conception.

Some Women are so ignorant they do not know when they are conceived with Childe, and others so coy they will not confesse when they do know it. I shall labour to help the former; the latter if they would learn to be a little wiser, may help themselves.

I shall then divide this Book into these Chapters.

1. *Signs of a Woman conceived with Childe.*
2. *Whether a Male or Female be conceived.*

3. Of conception of Twins, and the Reasons.
Authors confuted.
4. Of imperfect children.
Authors Opinions.
My own.

C H A P. I.

Signs of Conception.

MAny are the wayes Authors have left for women to know whether they be with child or not, which happen true in many women, but not in all, some of which I shall quote, *Viz.*

1. A coldnesse and chillinesse of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, because the womb closeth it self together to nourish and cherish the Seed.

3. Wringing or gripping pains like cramps happen in the Belly about the Navel.

4. Losse of appetite to Victuals, and sower belchings exceeding weaknesse of Stomack.

5. Divers appetites and longings are ingendred.

6. If cold water be drunk, a coldnesse is left in the Breast.

7. The tops of the Nipples look redder than formerly.

8. The Breasts begin to swell and wax hard, not without pain and sorenesse.

9. The Veins in the Breasts are more cleerly seen, than they were wont to be.

10. The Veins in the Eyes are cleerly seen, and the Eyes seems something discolored, as a Looking-glasse will shew you: this is a good sign.

11. The Body is weakned, and the face discolored.

12. The Excrements of the Guts are avoided painfully, because the Womb swelling, thrusteth the right Gut together.

These be the Vulgar Rules, or at least the best of them. Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the Eye the Vein be swelled, I mean under the lower Eye lid the Veins in the Eyes appearing cleerly, and the Eye something discolored, if the Woman have not her terms upon her at the time, nor watched the night before, you may certainly conclude her to be with Child, and this appears most plainly, just upon her Conception, and the first two months: I have told many Women of it before they have been with Childe a fortnight, and never failed.

2. Stop the Urine of a Woman close in a Glasse three days, and then strain it through a fine Linnen cloth, if you find small living creatures in it, she is most assuredly conceived with Childe; for the Urine which was before part of her own substance, will be generated as well as its Mistris.

3. Take a handsome green Nettle, and put it into the Urine of the Woman, cover it close, and let it remaine in it a whole night, if the Woman be with Childe, it will be full of red spots on the morrow: if not, it will be blackish.

And thus much for Prognosticks, whether a Woman be with Childe, or not.

C H A P. I I.

*Whether a Woman be conceived of a Male,
or of a Female.*

Herein also I shall,

1. Deliver you the Opinions of Authors.

2. What I have found to be true by experience.

First, Authors give these to be signs of Conception of a Male.

1. The Woman when she riseth up from a Chair, or the

the like, doth sooner stay her self upon her right hand
than on her left.

2. The Belly lies rounder and higher than when it is
Female.

3. The Childe is first felt to stir on the right side, be-
cause according to *Hippocrates*, the Male Children lie on
the right side of the Womb.

4. The Woman breeds Boyes-easier, and with lesse pain
than Girls, and carries her burden not so heavily, but is
more nimble in moving.

5. The right Breast is more lump and hard than the
left, and the right Nipple redder.

6. The colour of the woman is more cleer, and not so
swarthy as when she conceives a Girl.

The contrary to these are Signs of conception of a
Female, it were but losse of time, and blotting of Paper
to quote them.

These are some of the vulgar Rules, and the best of
them, I never knew these fail.

1. If the circle under the womans Eye, which is of a
wan blew colour, be more apparent under the right Eye,
and the Veins most apparent in her right Eye, and that
most discolored, she is with Childe of a Boy; if the said
marks be most apparent in the left Eye, judge her to be
with Childe of a Girl.

2. Let her milk a drop of her Milk into a Bason of fair
water, if it sinks to the bottom as it drops in, round in a
drop, 'tis a Girl she goes withall, for if it be a Boy, it
will spread and swim at top; this I never knew fail,
though it be contrary to all Authors that ever I read.

C H A P. I I I.

Of the Conception of Twins.

Authors make some flutter about the Conception of
Twins, and what the Reason should be; as also
how many Children a woman might naturally have at one
Birth.

The

The Antients held a woman might Naturally have seven, three *Boyes*, three *Girles*, and one *Hermophrodite*; and their opinion was groundd upon another as childish (for one error Ushers in another) because they conceivd a woman had seven Cels in her womb; but long since, Anatomists beginning to grow pretty perfect in their manual operation, having found out that the womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold, a woman can naturally have but two children, and their Reason is, Because she hath but two Breasts: I know no reason but why they may as well hold, a woman can go but two miles, because she hath but two Legs: we know well enough, that whatsoever is against Nature, is miraculous; and we know as well, that 'tis no miracle for a woman to have three Children at a Birth.

In *Egypt* many times women have five or six children at one Birth; the reason is supposed to be the fruitfulness of the place, and if so (as is probable) then let women that would be fruitful, live in fruitfull places.

Aristotle quotes a woman that brought forth twenty perfect children in four Births.

Tragus tells a story of another in *Egypt* that had seven children at one Birth.

All this is nothing to what *Albertus Magnus* talks of, for he tells of one woman who had twenty two perfect Children in her womb at one time, and miscarried of them all; and of another who had an hundred and fifty at once, all as big as a mans little finger.

Besides, they say in a Monastery in *Holland*, there remains a Tomb of one *Margaret*, a Countesse of *Holstead*, who had three hundred sixty four living Infants born at a Birth, and all Christned. I urge no man, nor womans faith to believe these things.

First, To the cause of conception of *Twins*, (or more children than one at a time.)

Secondly, Whether *Twins* be conceived at one and the same time.

I. The

1. The cause why Twins are conceived :

Herein Authors are various :

Avicenna and *Haly Abbas*, held the cause, to be diverse Cells in the Womb, but that as I told you hath long since been found out as false as what is falsest.

Empedocles attributes it to the plenty of Seeds, which is able to procreate more than one.

Asclepiades, to the strength of the Seed, by the same Reason.

Ptolemy, to the Position of the Stars, at the time of copulation.

2. About the Second, which is the greater Question of the Two, Authors differ much.

Some of the Ancients, and almost all Modern Writers hold them to be conceived at one and the same act of Copulation; the Seed not being ejaculated out all at once, is divided in the Womb, and so more then one child conceived: This, though it seems something plausible, yet it will not hold water.

Another Reason they give, is, because the womb having received the Seed, shuts so close that it cannot give intromission to any more Seed; and this as weak as the other.

For Answer to the First.

The beginning of the conception, is not the casting of the Seed into the womb, for then a woman must needs conceive every time she hath carnally to do with her Husband; but the exquisit mixture of the Seed of both Sexes is the very beginning and cause of conception, and that the womb having but one cell, can exquisitely mix Seed in two places, it in that work closing it self so close that no *vacuum* is left, is incredible.

To the Second, I Answer.

The womb shuts not so close, but what seed is superfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the Womb at all times, for it opens the muscles, therefore voluntarily, and why can it not open the womb at one time as well as at another?

3. Neither

3. Neither do all Authors agree, that Twins are conceived at one and the same time, for *Erasistratus* a famous Physician, and all the *Stoick* Philosophers were of my opinion, viz. That they are conceived at diverse times.

4. All things are brought to passe by a due limitation of time, and two children conceived at once must needs be born at once, which is impossible: He that would know more of this, let him but peruse the *Trutine* of *Hermes*, one of the wisest of men, and let him but understand what he reads, and 'tis possible he may tell you (having the Nativities of both Twins) the very hour and minute when they were conceived. Let no *Astrologer* object to me, that the *Trutine* of *Hermes* is not exact to a minute, but let them know that if there be a truth in it to a Sign ascending, there must needs be a truth to a Degree, and Minute, and Second, for truth comes to a Punct, and the failing may be in their non-understanding of him.

5. All Authors hold a kind of strange thing they call *Supersæation* in Women. *Supersæation*, as the word signifies, is a womans conceiving of a second child, after she is conceived of the first.

Authors are very frequent in proof of this, and some such have been known in *London*.

I shall let passe what Poets say of *Alcumæna*, bringing forth *Hercules* and *Iphyclus*, one at the end of the seventh, the other at the end of the tenth month: (they that would read it, may finde it in *Plautus* his first Play *Amphitrio*) And come to the relation of more sober Authors, and such as are *fide dignores*.

Hippocrates writes of a woman of *Larissa* who brought forth two living and perfect Children, forty dayes distant the one from the other.

Aristotle, *De Historia Animalium*, abounds in Examples: and some of the Births were two months distant.

Rhazis and *Avicenna* hold, That all Women that have their terms, during the time of their going with child, are subject to conceive again.

Pliny gives divers examples of it: And *Dodonæus* in his

his Observations, many more. And the like you may read in *Laurentius*.

Thus then you see by this Argument, That 'tis possible for a woman to perfect a second conception, after she is conceived of the first; and if so long after as Authors say, then much more likely, sooner, before the womb is filled with the growth of the first. But to make the matter beyond all dispute: whereas our Translation saith *Gen. 42. And she conceived AEGAN, and bare his brother Abel*: Those that have skill in the Original, know that it should be translated, *She CONCEIVED UPON CONCEPTION, and bare his Brother Abel*. Let this put an end to the Dispute.

And then, if the *Trutine of Hermes* be true, (I have heard many cavell at it, but never any disprove it, nor bring a bit of wise reason against it) there you may find a reason why two children may be conceived at a months distance, and yet born in one day; and if two Children lying in the same womb, at the same time, be at any time conceived at twice, is not most probable they are so alwaies? However this is apparent, that by testimony of all Authors, yea by the judgement of that prudent Physician *Dr. REASON*, a woman may miscarry of one Twin, and yet go out her whole time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri*; Nay, both *Aristotle* and he, quote women that brought forth two Children at one Birth, and a third fifteen weeks after: Then it follows, that they are little better then Murderers, who force away the second child, the first being born before it's time, especially if the flux of bloud be not great, nor signs of Labor appears.

Here is another Question to be answered, *Viz. Why Women desire the act of Copulation after they are conceived, when Beasts do not?*

Pappæa the Daughter of *Agrippa* the Roman, a wanton Lasse, being asked the Question, Why Beasts did not desire it as well as Women? Answered, Because they Were Beasts.

The Answer was acute 'tis confest, and acuter, because
or premeditated; and our own Writers give no wiser,
or they say, 'Tis a Prerogative and Vertue God hath
only given to Women. Alas, poor Fools! that make a
Vertue of a Vice.

The very truth is, The curse of God for *Adams* first
sin lies more heavily upon Man, than it doth upon
Beasts, and Lust is a great part of this curse, and the
Propagation of many children at once, an effect of that
intemperancy: and that I suppose to be *Hippocrates* his
Reason of forbidding Copulation to women with child.
For my own part, far be it from me to forbid it, for I
know well enough the Nature of Man is so vicious, that
he must have to do with his wife, or some body else in
that time, or do that which is worse than either: How-
ever, hereby you see the fruits of Original sin, and what
cause you have to be humbled in the presence of God for
it, and require his assistance against the wretched effects
it produceth.

CHAP. IV.

Of Imperfect Children.

MAny are the forms which Authors have left to po-
sterity, of monstrous Births; some altered in re-
spect of Sexes, as *Hermaphrodites*, in form as bestial;
some double bodied, some maimed, and many others
which would do me no good to write, and you as little
to read it.

Authors differ as much in the cause.

The *Divines* refers it to the Judgement of God alone,
which is true, without the help of Nature, then is every
Monster a Miracle.

Astrologers, they refer it to the Stars, and the Position
of the *Moon* in deficient degrees, at the time of Con-
ception.

I cannot close with any of both these, neither altogether with a third, which is more probable, although (perhaps) the Judgement of *Astrologers* may concur.

Some hold the Imagination of the Woman to be great cause, by beholding either such Monsters, or such Pictures, and that's the reason they say, that they are frequent in Egypt, So also you may read of one, that brought forth a Black-moor, the Woman beholding the Picture of a Black-moor hanging in her Chamber: And of a Woman at *Pisa*, that brought forth a Childe full of hair like a Camel, because she was so superstitiously wont to kneel every day to the Picture of *John the Baptist* cloathed in Camels hair. Also my self knew a Woman this day living, that in the time of her Conception fix'd her Eyes and Mind much upon a Boy with two Thumbs on each Hand, sitting at Dinner by her, brought forth a Boy with as many her self; this I say, may be the cause of some deformity.

But the greatest cause of Womens bringing forth children imperfect, or mutilated, or crookt backt, or with Issues of Leprosie, &c. I take to be, because the act of copulation, was done at that time when the woman had her Menstruis upon her. It was not for nothing God himself forbid a Man not to touch a Woman at such a time, and from such corrupt beginnings usually little good proceeds; and although the grace of God is free, and laid hold on whomsoever he pleaseth, yet usually (I do not say alwayes) such are perverse in mind and manners, as in body, *Cavendum ab iis quos Deus notavit* (saith the Latine Proverb) Beware of such whom God hath marked.

As for such as are born Monsters, you must pardon me if I make a question whether they were conceived by some Beast or not; for a Woman may conceive by the Seed of a Beast, because it is by Nature fruitful, but thereof will be a Monster born, not a Man.

BOOK VI.

Of Miscarriage in Women.

Women are most subject to suffer Abortion, or Miscarriage, in the first two months of their Conception, because then the ligaments are weak and soon broken, and towards the latter end of her time, because then the womb is so full, that it cannot shut close, and withall the childe heavy.

Moreover, Many, if not most Women, are subject to be delivered at the end of seven months, because of the compleariness of the time, seven being a Note of perfection, and therefore the Scripture saith of our Lord *Jesum Christ*, that he sprinkled the Altar with His Blood *SEVEN* times, and all things were perfected the seventh day. The Pythagoreans call it, *The Knot and Tie of mans life*.

And so doth Tully, in *Somno Scipionis*, and Hippocrates, *Lib. De Principiis*, saith, *Mans life consisteth of the number SEVEN*. And we all know, every seventh year compleateth the *Afridary* of the Nativity, I could fill two or three sheets of Paper with proof of it: but enough.

I shall here confine my Pen.

1. *To the signs of Miscarriage.*
2. *To the Cause.*
3. *To the Cure of it.*
4. *A word or two of Womens Longings.*
5. *Of Children with Hare Lips.*

CHAP. I.

Of the Signs of Miscarriage.

AS for Signs of Miscarriage, they are easily known by every Woman with Childe, and therefore almost needlesse to rehearse; As,

1. The Childe displaced, and fallen down low toward the mouth of the womb.

2. The Courses appearing blackish in colour, much in quantity, for though many women have them after they are breeding, yet they are pale in colour, and they alwayes shew ill diet, Nature rejecting them as not being fit for the nourishment of the Childe; but if they come blackish, with pains, and throws, especially the Woman being far gone with Childe, they signifie abortion.

3. When the Breasts, which before were round and full waxe lank, and flag down, for the most part abortion follows. *Hippocrates* saith (but whether truly or no, I know not) That if a woman goeth with two children, a Male and a Female, if the right Breast fall, she loseth her Male Childe, if her left, her Female.

4. If in dangerous sickness a Woman fall in Labour, she usually dies, and the childe also.

5. Redness of the Face, trembling of the Body, Palles in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the same time, and the Body be troubled with Wind, they are held to foreshew Miscarriage.

But because all things are better known by an argument *à priori*, than by an argument *à posteriori*; By the Cause and what goes before, than by what follows after.

We come to the Cause.

C H A P. I I.

Of the Causes of Abortion.

THe ordinary Causes of Abortion are these,

1. A weaknesse or corruption of the Womb, when it is weakned or offended by Viscous, Slimy, or Slippery, Phlegmatick, or Watry Humors, that so it cannot retain the fruit received.
2. Aposthumes, or Inflammations of the Womb, hinders it through pain, that it cannot perform its office.
3. Being extreemly bound in Body, in forcing to stool, forceth the child down, which was before much oppressed by the right Gut, being filled with hard dung, therefore Hippocrates saith, the Disease *Tenasmus* coming upon a woman with child, commonly causeth Abortion, *Tenasmus* is a Disease when people have great provocation to Stool, yet can do nothing.
4. The Hemorrhoides, or Piles many times cause Miscarriage.
5. Fat women are subject to Miscary by reason of the slipperinesse of their wombs, and very lean women for want of Nourishment for their child in it.
6. Bleeding in the time she goes with child.
7. Strong Purges are very bad, but Vomits worse.
8. Great cold and heats, a Bath, and a hot house, favor not a child in the womb, for they heat it so, that is labors to come out where 'tis cooler.
9. Hunger starves the Child in the womb, surfeiting by much meat or drink strangles it.
10. Outwardly it may be done many wayes, as by Falls, Blows, Anger, Fear, Sorrow, Running, Leaping, Lifting, immoderate Exercise, &c.

C H A P. I I I.

Of Preventing Miscarriage.

THe Cure of Abortion is various, not only according to the Cause, but also according to the time,

whether before, or after Conception: and indeed the surest remedy is, to prevent it even before the Child be conceived.

I shall then divide my Rules into Two parts, viz. what is to be done,

- | | |
|-----------|---------------|
| 1. Before | } Conception. |
| 2. After | |

Before Conception, 1. Let her strengthen her Body and let her take such Medicines as strengthen her womb first, and such as further conception afterwards; you have enough of them before: Also, let her drink Wine wherein Mother of Time hath been well boyled, for this is excellent for this use.

2. Either windiness, or moistness, or driness of the Womb must be the cause of it.

If windiness, there's no better remedy under the Moon than eating half a score Juniper Berries every morning.

If moisture: let her sweat in a hot House, and use her Body to Exercise, and take half a dram of *Galanga* in Powder, mixed with as much Cinnamon, every morning in Muskadel.

If driness of the womb be the cause, as many times, the womb wanting moisture to sustain the Child, is many times the cause of barrenness; and because it was but briefly handled before, I shall be the larger in it here.

It is most incident to young flourishing Women, and such as are chollerick of complexion, and is known by an exceeding proneness to Venery.

It is cured by cold Emulsions, made of Barley Water, wherein mix the Seeds or white Poppies, Almonds blanched, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melones, Gourds and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong water.

Let her anoint the Reins of her Back with Oyl of Nighshade,

Also the Seeds of Mandrakes are said to purge a foul, cool a hot, and moisten a dry Womb; and therefore some think *Rachal*, Gen. 20. desired them, as knowing the heat and driness of the body was the cause of her barrenness. And I am the rather induced to believe such a thing may be true, because such infirmities are most usual to people of fair complexion: You may take half a dram at a time bruised, in a little white Wine; neither need you fear the coldness of them, for the Seeds are nothing so cold as the Herb, because they contain in them a vital Spirit that so they may be able to beget their like, which must needs be hot, because all Generation is performed by heat, not by coldness.

Thus much for preventing Miscarriage before Conception.

After Conception, which is the second thing I promised, I shall declare to you what hitherto hath been hid from your eyes.

1. Let a Woman with Child drink a draught of Sage Ale every morning, it will do her more good than she is aware of: Let no man object that Sage provokes the Terms, and therefore is more probable to cause miscarriage than prevent it; for indeed and in truth, one and the same Medicine by strengthening the part afflicted, may bring forth contrary effects, & therefore Cinnamon though it binds in a looseness, yet it provokes the Terms, when they are stopped, and stops them when they flow down immoderately, nay, I have known *Aurum Potabile* stop the Bloody flux in one, and give another whose Body was Cacochemical many stools.

2. If signs of Abortion appear, the usual way is, to lay a Tost, sopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine: But to take a little Garden Tanfie, and having bruised it, sprinkle it with Muskadel, and apply that to the Navel is far better.

Also Tanfie put in Ale, as you make Sage Ale (I know not how to teach you, being no Brewer) and a draught drunk

drunk every morning, is a Sovereign remedy for such women as are subject to miscarry.

Also I would advise Midwives alwayes to keep a Syrup by them, made with the Juice of Tansie, clarified and boiled into a Syrup, with twice its weight in Sugar, that so they may have it in readinesse to give a spoonful or two of it, in such cases: It is a most excellent Medicine, though it be not in the *Colledges worm-eaten Dispensatory*, for the Herb by a magnetick vertue draws the child in the Womb any way, or retains it in its proper place; The Herb is common to be had, and will save many a Childs life, and its Mothers also, if used according to these, and other Directions that you shall read before you have read the Book thorow.

3. There is a Stone they call *Lapis Ætites*, and by some *Lapis Prægnans*, or a Stone with Child: I am informed that there are many of them to be had now in London. I shall first describe them: Secondly, teach you their use.

1. Of these Stones are four sorts.

The best comes from *Africk*, and is found in an Eagles Nest, for they say, the *Eagle* cannot lay her Eggs without them; it is very little, and easily beaten to Pouder, it hath another little one within it, which if you shake it, you may perceiv to rattle, and therefore 'tis called the Stone with child: This is thought to be the Female, and some, and they no small Fools neither, think there is no Sex in Stones, I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The Second, which they call the Male, comes from *Arabia*, and hath another hard Stone within it, it self being hard like a Gaul, and difficult to beat to Pouder, and is of a reddish colour.

The third comes from *Cypres*, and is like that which comes from *Africk*, but only bigger, having sand and little stones within it.

The fourth is called *Taphinsius*, from the place whence it comes, it is found in Rivers, in colour white, in form round,

round, and hath another stone within it; this is accounted the worst of all: but as in some things the best is bad, so in this, the worst is very good.

2. For its Use.

This Stone being hung about the neck of a Woman with Child, so that it touch the Skin, preserves her child in her Body, till the due time of her delivery come: experience shall prove my words to be very true, and when you find them so,

1. Give glory and praise to God for it.
2. Admire at his wonderful Works in his Creatures.
3. Know that great is the ignorance the first sin of Adam hath involved Mankind in, that we cannot now exactly know the vertues of the Creatures, as he in his innocency did, as appears by giving them Names according to their Natures.

4. If God begin to manifest himself to you in teaching you knowledge, be thankful for it, and know that if the day break, the Sun will rise.

I think 'tis needless to forewarn Women of such things as cause Miscarriage, or to tell weak Women they must eat good Victuals, for out of question they will do it if they can get it, I never knew any behind hand in that; I wish from my heart, our State would be but so happy to take such a course that Women in that case might not want. 'Tis one way to make them dear in the Eyes of God, and give a leading example to other Nations; besides, the more childrens lives are preserved, the more Souldiers will they have when they need them. And let rich people know, and say I told them of it, that for their poor neighbours with child that lack necessities, or what (happily) they have a mind to, they being able to relieve them, the not doing of it, shall by the great God of Heaven and Earth be required another day at their hands. I have freely in the presence of God herein discharged my own duty, without flattering any body, who ever fails in duty herein, I cannot help it: I hereby, in the presence of God, acquit my self from the answering for the blood

blood of all those that are lost this way; rich Women are but Women, look to your selves, blood hath learn'd the trick to cry for vengeance ever since *Abels* dayes.

CHAP. IV.

Of Womens Longings.

AS an Appendix to this Book, give me leave to speak a word or two of Womens Longings or Lustings which is incident to many, if not most women in time of their going with child, and it comes fittest into this place, because many times it causeth miscarriage, and in this I can quote but my own Opinion (yet that you shall not find too light if you will be pleased but to weigh it in the ballance of Reason) for all the Authors that ever I read, or could get, have spoken of it, *Aut nequicquam, aut nequicquam*, either not at all, or to no purpose.

The causes of it I conceive to be either one of these two;

1. *Physical.*

2. *Prognostical.*

1. *Physical*: That you may understand this, I pray take notice that the Omnipotent and only Wise God, having made this World of a Composition of Elements, ordered it not only to mainrain it self, but also to increase and multiply in a Natural way, which is that we call *Physical*; for, *φύσις* in the Greek, is *Nature*, and this is that which we call the universal providence of God (for his particular providence to those whom he hath united to himself by the Person of Jesus Christ is another thing) This Universal Providence, I take to be that which the Sons of Wisdom call *NATURE*, and she is placed by the most high God, as Viceroy over the whole world, and therefore as wisely as she can puts off every hinderance that is an obstacle to her work, in mans begetting his like, she is the Princeesse of Physicians; and though our Colledge is little, or not at all acquainted with her,
Wisdom

Wisdom, hath commanded all her children to be obedient to her.

Physically we conclude, that excess in things which Philosophers call, *Not Natural*, to be the cause of Womens Longings.

Things *not Natural*, are,

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulness and Emptiness.*
4. *Exercise and Rest.*
5. *Affections of the Mind.*

Exercise in these, corrupts the things that are Natural, of which one great one is, to beget its like (I shall, God assisting me, instruct you in these to the full, in a Treatise which hereafter I intend, viz. *How to preserve your Bodies in health.*)

Well then, if the Body of the woman be thus disturbed, of necessity the Child within her must be disturbed also; therefore Nature as the chief Artificer, calls for such Food as must make fitting Blood for the nourishment, or increase of the Child; your child is nourished by your own blood, your blood is bred by your dyet, rectified or marred by your exercise, idleness, sleep, or watching, &c. Nature sees and knows how you swerve from what is fitting, she calls, and calls like a work-woman, for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the child within you, contrary to what diet or things not natural, you have formerly kept, or to supply your conception wherein you have been wanting to it, she is a Mistress worth ten of the Colledge of Physicians; I assure you, I have had some communication with Dr. Reason, one (in my opinion) of the wisest of men, and he told me it must needs be as I say, and proved it to me thus; Those which live idly (as the Gentry and Citizens Wives, that seldom use their bodies to any exercise, unless it be playing with their Dogs) and keep not good diet, are most pestered with such Longings.

Women

Women of good diet (if there be any such) and such a mind their businesse, and use exercise, are least troubled with them, yet I hope no women are so proud as not to be ruled by *Reason*, nor so simple but will confesse *Nature* to be a better Work-woman than themselves. This is my *Physical Reason*.

My *Prognostical Reason* is this:

The Wisdom Almighty God hath given to Nature is such, that it knows before hand what the fruit conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for Nature cannot endure fools) either to prevent, or provide for it.

For Example.

1. Many times women with child long for things not accustomed to be eaten, as Dirt, Sand, &c. their Children then seldom live long: Why should such Parents fix their affections so strongly upon such a Child, which *Dame Nature* told them would not live before it was born, and how much causelesse sorrow might have been avoided this way.

2. Many women with child have a mind to steal things; why may not Nature certifie the Parents hereby, that the childs inclination will be to thieving? And how ought they to pray to God for their children to deliver them from such an evil, as also to give them good education; for good breeding many times, makes them avoid those sins which other men run into.

I have done, only take notice, that Nature not having her desire (and she desires nothing but what is needfull, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the woman miscarries, and who can blame her? the children of *Israel* could not make Bricks if they had not straw.

The only remedy for this Infirmary in Women (for I cannot well call it a Disease) is a drink, a Decoction made of Vine Leaves often; they may make a strong Decoction of it in time of year when it may be had, and then
boyl

boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herbs whatsoever, you may see in my *English Physitian*; and how to keep them all the year for your use at all times.

C H A P. V.

Of Children born with an Hare Lip.

I Have but little to say to this, but that little may be to purpose. The cause of it is well known to be, the Mother in the time of her conception, being affrighted either with sudden starting of an Hare or Cony, or by losing her longing to eat a piece of such a creature. This was *Mizaldus* his Opinion: And I am confident some Women now living, know this to be true enough, yea too true.

His prevention is this (for he was an odd conceited man as well as I, though one of the ablest men of his time) Let a woman slit her Smock at sides like a Shirt, when she goes with Child.

Let no Woman despise it, because 'tis plain and easie: the wayes of God are all so: 'Tis the inventions of men are so difficult that a Woman cannot do her self good, but she must undo her Husband also.

B O O K



BOOK VII.

A Guide for Women in their Labor.

I Do not here intend to teach Midwives how to perform their Office, for that they know already, or at least should know, It being far beside my intent to tell them what they know already, but to instruct them in what they know not.

This is that I shall speak of.

The Labor of a Woman may be said to be Two-fold.

1. *Of a dead Child.*

2. *Of a living Child.*

Of each of which in a Section by it self.

S E C T. I.

Of Women Laboring of a dead Childe.

IN this it is (that I can think of) only requisite,
1. To give you signs when the Child in the Womb is dead.

2. Means how to bring it away.

First, Signs of the fruit in the Womb being dead, are,

1. The Breasts suddenly slack and fall flat, or bag down,
What

What should I provide to feed a dead creature, saith Dame Nature.

2. Coldnesse possesseth the Belly of the Mother, especially about her Navel.

3. Her Urine (*Anglice* her Pis) is thick, with filthy stinking settling at bottom.

4. No motion of the child is perceived, no though you wet your hand in warm water and lay it upon her Belly, for that's the way to make the childe stir.

5. Dreams of dead men trouble her in her sleep, at which she is affrighted.

6. She longs to eat such things as Nature never allotted to be eaten.

7. Her face looks but scurvily, and wants her usuall mirth.

8. Her breath stinks.

9. When she turns her self in her bed, or riseth up, the fruit in her womb swags that way, (if it be not a solecism to call a dead childe *Fruit*) like a lump of Lead, and indeed if the Childe be any thing displacee, it will do so; yet if Tansie be but applied to her Navel, or the Stone *Ætiti*, it will remedy it if the Childe be alive, but not so, if dead.

For Cure, or bringing away the dead Child, which is alwayes obnoxious to the Mother that goes with it; a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mezentius* in *Virgil*.

Mortua quinetiam jungebat Corpora vivis.

Compones Manibusque Manus atque, Oribus Ora.

Dead Bodies to the Living he did place,

And joyn'd them Hand to Hand, and Face to Face.

I pray be pleased to accept first of this Caution, Be sure you use no means to bring it away before you be sure 'tis dead, least you be found little better than Murderers another day: If you follow my former Rules, you can

can hardly (if you have any wit) misse of the Truth. mean those in the former Book as well as in this, you shall find them better then a Candle and Lanthorn to guide you to the truth, and you may (if you be wise) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack, but when you are confident your childe is dead (which will never be, if the Rules your God hath delivered to you by my pen be but followed) I say, if you be confident your Child be dead in your womb, do thus, (and I pray give me leave to passe by the vulgar Rules as though I knew them not.)

1. Take half a pint of white Wine, and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice, and when you have drunk it, (for it will not do the deed by looking upon it) if your pain of travel come upon you, your child is dead indeed, if not, your child may probably be weak or sick (for children are capable of sicknesse even in their Mothers bellies) but it is not dead, for then (if your child be living) it will refresh it, and give you ease: take notice by this (good Women) Cinnamon refresheth the Child in the Womb, and strengthens it.

2. If the childe prove to be dead indeed, these Herbs are Medicinal boiled in white Wine, take as many of them as you can get, and if you can get but one of them, it may do the deed you desire; Dittany, Bertony, Pennyroyal, Sage, Featherfew, Centaury, Ivy Leaves and Berries, &c.

3. Sweet Basil in Pouder taken half a dram at a time in white Wine.

4. The Privities anointed with the Juice of Garden Tanfic, or if you please, you may take the Herb in Summer when it may be most plentifully had, and before it run up to a flower, and having bruised it well, boil it in Oyl till the Juice of it be consumed: (if you set it in the Sun after you have mixed it with the Oil, before you boil it, and let it remain there a month together, it will be

stronger) This is an excellent Oyl, for Midwives to keep in a readinesse for such a businesse.

5. The Stone *Æritis* held neer the Privities, draws away the Childe, for its magnetick Vertue is such, that it draws the child any way, as readily as the Load-stone draws Iron.

6. Make a strong Decoction of Hyfop with water, and let the Woman drink it very hot, and it will soon bring away the dead child : if so soon as she is delivered of the dead childe, you suppose any of the after-birth be left behind, for many times in such cases it is rotten, and comes away by piece males, let her continue drinking the same Decoction till her body be cleansed.

7. Take the Roots of Polypodium, stamp them very small, warm them a little, and bind them on the soles of the feet, it will quickly bring away the Childe, whether it be alive or dead.

8. A Decoction made of the Herb Master-wort, used in like manner as the Decoction of Hyfop, works the same effects. To wise Women I have spoken enough.

S E C T. II.

A Guide for Women Labouring of Living Children.

THis I confesse is the Basis of this Book, which (that I may be as plain as I can) I shall divide into these Chapters.

1. *What facilitates the Labour.*
2. *Of cutting the Navel-string.*
3. *What brings away the After-birth.*
4. *Certain necessary Questions Answered.*

I

CHAP.

C H A P. I.

What makes the Birth easie.

FOR a Caution to this, let me advise all Midwives,
 1. Not to give any thing inwardly to hasten
 Birth before they know the true time of Birth is at hand
 for the want of observing this, hath spoiled many a child
 and put the Mother to twice as much pain as needed.

2. Let not the child be forced away, unlesse an immoderate
 flux of Blood come down, for if such symptoms
 appear, your best way to save the womans life is, to force
 away the child. I have known some Women, and
 of late daies, that in such cases have fallen into the hands
 of such creatures, that they had as good have sent for
 Butcher to deliver them.

3. I confess it is something hard at first, to know what
 the true time of the womans Labor is, many Women
 being troubled with pain so long before their true Labor
 comes, yea, some many weeks before; and the Reason
 why they are so, I conceive to be heat of their Reins.
 I shall be very willing to help in this what I can; therefore
 consider,

First, Heat of the Reins in Women in that case may
 be known by swelling of their Legs: when women who
 child find their Legs to swell much, let them take it
 granted that their Reins are too hot.

Secondly, The Cure is, to cool the Reins before
 time, with Oyl of Poppies, Oyl of Violets, or Water
 lies, by anointing the Reins of their Backs with the
 for most assuredly such women whose Reins are over
 have usually hard labor: But above all the Remedies
 that I know, I commend the Decoction of Plantane Leaves
 and Roots; you may make a strong Decoction of the
 Water, and then having strained and clarified it with
 white of an Egg, boil it into a Syrup with its own

weight of Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before, that the Skins which the Greeks and our *Rabbies* from them) call *Amnios* and *Alantois* contained the Urine and Sweat of the Childe, the use of which Urine and Sweat is great before, and in Travell.

First, Before Travail, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of Travail (the birth approaching) both these Skins, the *Amnios* and *Alantois* are broken by the vehement stirring of the Child, so that these Excrements fall down to the Neck of the Womb; and this is that the Midwives call the Water, and when they see that come away, then they say to them that stand by, Now the Birth is near: And 'tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the womb after those skins are broken, than a naked man is in an heap of Snow. These waters, if the Child come presently after them, facilitate the Labor, by making the passage slippry; and therefore let no Midwives endeavor with their Nails, nor any thing else, to force the water away. Dame Nature knows when the true time of the Birth is, better than they, and usually retains the water till that time.

On the contrary, If the water by accident break away too long before the Birth, such things as hasten Nature, may safely be given or admitted; such are Dittany, Betony, Penyroial, Juniper Berries, Red Corral, &c.

2. Fetherfew boiled in white wine, and a draught of it drunk; or good Women (if they please) may take the Juycce of it when it is in prime (and I think that is in *May*) which having clarified, they may boil into a Syrup with its double weight in Sugar, and so keep it by them all the year, until such time occasion calls for its use: My *English* *Physitian* teacheth you at large.

Thirdly, Mugwort used in the same Manner, worketh the like effects.

Fourthly, A dram of Cinnamon in Powder given wardly, profits much in this case.

Fifthly, Tanfic bruised, and applied to the Privities or an Oyl of it so made, and used as you were taught before.

Sixthly, The Stone *Ætitis* held to the Privities, constantly draws away both Childe and after-burden; y^e draws out Womb and all, if you remove it not instantly after they are come away, its Magnetick vertue is such, you do any mischief that way, the fault is not mine, y^e are forwarned of it, for such is its vertue, that both Child and Womb follow it as readily as Iron doth the Load-stone, or the Load-stone the North star.

Seventhly, *Mixaldus* quotes many other wayes.

1. An Asses or Horses Hoof hung near her Privities.
2. A piece of red Coral hung near the said place.
3. A Load-stone held in her left hand.
4. The skin a Snake hath cast off, girt about her middle next her skin.
5. Pears being in her Chamber, hinders her from being delivered.

Eighthly, A Decoction of Savory made in white Wine and drunk, gives speedy delivery to Women.

Ninthly, Another good remedy, to give speedy delivery to women, is this, Take wild Tanfic, or Silver-weed bruise it, and apply it to her Nostrils.

Tenthly, Take Date Stones and beat them to Powder and let her take half a dram of them in white Wine at a time.

Eleventhly, Take Parsly, bruise it and presse out the Joyce, and dip a linnen cloath in it, and put it up (being so dipped) into the mouth of the womb, it will presently cause the Child to come away though it be dead, and not only the Child, but also the after burden; and not only so, but the Joyce of Parsly, especially Stone-Parsly being drunk by a woman with Child, cleanseth not only the womb, but also the Child in the womb of all gross Humors.

Twelfthly

Twelfthly, It is excellent good in such a case to take scruple of Castorium in powder, in any convenient Liquor, or two or three drops of Spirit of Castorium, or eight or nine drops of Spirit of Mirrh given in any convenient Liquor, gives speedy delivery.

Thirteenthly, Give a woman in such a case another womans Milk to drink, It will cause speedy delivery, and most without any pain.

Fourteenthly, The Juyce of Leeks being drunk with warm water hath a mighty operation to cause speedy delivery.

Fifteenthly, Take Peony Seeds, and beat them to powder, and mix the Powder with Oyl, with which Oyl point the Loyns and Privities of a woman being with child, it giveth her deliverance very speedily, and with less pain than can be imagined.

Sixteenthly, Take a swallows nest, and dissolve it in water; strain it and drink it warm, it gives delivery with great speed, and much ease.

Let Midwives be ruled by me, never to force away a child, unlesse they are confident it be dead.

2. Unlesse the Woman Laboring with it be troubled with an immoderate Flux of blood, or have convulsions.

Thus (good Women) have I given you my Rules, which if you please to make proof of, you shall find as constant as the Sun in the Firmament, that never fails without a Miracle, I have not medled with your calloges nor manual Operations, lest I should discover my ignorance, like *Phormio* the Philosopher, who having never seen *Bartell*, undertook to read a military Lecture before *Hanibal*, the best Souldier in the World. *DAME NATURE* was the Mother of what I have written, and it hath been verified by her two Sons, *Dr. Reason*, and *Dr. Experience*.

CHAP. II.

Of Cutting the Navel-string.

Great heed, and great care is to be taken about this, which some account but a trifle; yet in performing this work (which is quickly done) doth none the least Art and Skill of a Midwife appear; That it may be done with that prudence which is required, you ought to observe,

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Consequence.*

I. *The Time.*

The time is so soon as ever the Infant is come 'out of the Womb, whether he come with part of the after-birth or without it, for sometimes the child brings into the world a piece of the *Amnion* upon its head; and this that good Women call the *Caul*; nay, so foolish they are, to think a Child born with a Caul on his head, needs do wonders, *cujus contrarium est verum*; Nay, so much vertue remains in the Caul it self, that it will perform as great Acts as *Hercules* in his twelve Labors, about one but his fetching *Cerberus* out of Hell: Whereas (as I told you) it is only a piece of the *Amnion*. If you find it upon the Childs Head, you shall misse it there; if you misse it upon the Childs head, you may find it there. And the reason why some Children come into the World with their Brows crowned with it, is weaknesse, which is an argument of short life, and such an argument seldom fails. Well then, whether the Child come with this, or without it, so soon as it hath made its *Exit*, is freed from its Mother, Consider whether the Child be weak or strong.

(I told you before, that both the Vital and Natural Spirit was communicated by the Mother to the Child by its Navel-string.)

If the Child be weak, gently put back part of the Vital and Natural blood into the Body of the Child, by its Navel, for that recruits a weak Child. If the Child be strong you may forbear. Thus you have the cure; only this let me tell you, That many children that are born seeming dead, may be instantly brought to life if good means be used, in which case, take this for one (you may also use it if the child be very weak) viz. Crush out six or seven drops of Blood out of that part of the Navel-string which is cut off, and give it the child inwardly.

II. The Place.

About which Authors make something to do; and our Midwives at present can scarce agree.

The distance the Navel-string should be cut off from the child's Body, *Ætius, Lib. 4 Cap. 3* prescribes to be four fingers breadth: A wooden Direction, because Midwives fingers differ so much in breadth. We will imagine he means four inches; the Ancients jumped generally in that opinion. *Mizaldus* was in this point a little critical and yet an honest man, and his criticisms begat some errors in some Modern Writers, and in our Midwives at present. Hence (as I suppose) it comes to pass that Midwives (if *Spigelius* speak truth, or others who are but his Apes) leave a longer part of the Navel-string of a Male than they do of a Female, and their supposed Reason is this, because in Males they would have the Instrument of Generation long, that so they may not be Cowards in the Schools of *Venus*; But in Females they cut it shorter, and that they think (forsooth) makes them modest, and their Privities narrower: This *Spigelius*, and all our Modern Writers jeer at: His words translated verbatim, are these: *I must of necessity make myself merry with this Opinion, for if it were in the power of Women*

men to make the Privities greater or lesser by cutting the Navel-string, in sober sadnesse, all Women labouring with Childe, would complain of Midwives, and that deservedly too, because they left them not a great part of their Navel-string when they were born, that so their Privities being large, they might be delivered with the more ease. Thus Spigelius, and all the rest harp upon the same string.

Mizaldus orders it to be cut long both in Male and Female Children, his Reason is, Because the Instruments of Generation follow the proportion of it; and therefore if it be cut too short in the Female, it will be a hinderance to her having Children. Taisnier a famous Astronomer affirms the same thing. Let no man prate to me of impossibilities: if there be not an Harmony in Nature, how can it consist? If Nature formed the whole Childe by the Navel-string in the Womb, is he wits so far run a wool-gathering that she can do nothing by it afterwards? They say it dies, and therefore is made invalid; when as the self-conceitednesse of their own brains makes their Judgements so invalid, that like *Aesops* Crow, they think themselves to be Eagles, when 'tis no such matter. Mizaldus made DAME NATURE, They Dr. IGNORANCE, the Basis or Foundation of their Judgements.

Let them tell me a Reason,

1. Why the Load-stone draws Iron?
2. Why their cutting of Onions makes their Eyes run on water?

I will use no other Argument than one of their own Reasons, (if not both) to confute themselves.

Besides, I will quote you one or two things more out of Mizaldus, and all upon two premises.

1. If the Navel-string of a Childe after it is cut be suffered to touch the ground, the Childe will never hold its water neither sleeping nor waking, but will be subject to an involuntary pissing during it's life.
2. A piece of the Navel-string of a Childe born about

one,

one, so that it touch his skin (Mizaldus saith you may wear it as a soyle in a Ring) defends him that bears it both from the Falling sicknesse, and Convulsions: both which I have known and tried, as also the former. He saith further, That it defends him from Witches and Devils, which, how true it is, let time determine; the man was honest, and honest men usually tell the truth. And if the Rabbies in our times studied the Sympathies of Nature but half so much as they study to get Money, our Physitians would be able, whereas now they are covetous; they mistook PRIVATE for PUBLIC Good; and that's the Bane of a Commonwealth, and the only way to make you and yours, first Fools, secondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or strong, if the Childe be weak, and borne almost dead, put back (as I told you before) the Bloud which you shall usually find flow back by the Umbilical Veine, and the Vital Spirits, which you shall as usually finde flow back by the Umbilical Arteries; and do it by degrees too, and very gentle, for Nature goes soberly to work in what she doth, and hates rashnesse; so ought a Midwife to do if she will be her Servant. So you shall perceive the Child which seemed like a dead creature before, instantly to be refreshed and awaked like a Man out of sleep.

If the Child seem very lusty, and sprightfull, stop the Navel string neer its Navel, that so neither Bloud nor Vital Spirit may retire, and that's the way to keep a Child lusty when it is so: The want of observation of these Rules destroyes many a Child. I have candidly delivered my own Opinion, and what truth God hath revealed to me herein, and am free from the Bloud of all those that through neglect are lost this way.

Having premised this, Let the Ligature or binding be
very

very strong, neither cut it off very near the bending, lest the binding unloose; And let Priests prattle what they will of the Soul. If the Vital Bloud retire back through the Navel, Life will follow it, and leave the Soul behind to pick straws; It is the Spirit of man is the Life thereof, and not only of Man, but of Beasts, and Plants; and this Spirit is nought else but the communication of the God-head to it in a Natural way, as I shewed you before, *Psal.* 104. 29. 30. You need not fear to bind the Navel-string very hard, because it is void of sence; and that part of the Navel string which you leave on, falls off of its own accord in a very few dayes; The whole Course of Nature being now changed in the Childe, it having another way ordained to nourish it self. With what Instrument you cut it off it matters not, provided it be sharp, and you do it cleverly. The piece of the Navel-string that falls off, let it not touch the ground, remembering what before I told you; and you may keep it for those uses if you please, if not, I cannot help it. If you mind your Neighbours good so much as I do yours, you will do it.

IV. The Consequent, or what follows the cutting off the Navel-string.

The Navel-string being cut off, apply a little Cotton or Lint to the place to keep it warm; lest the cold enter into the Body of the Child, which it will most assuredly do, if you have not bound it hard enough; and if you have, 'tis good to be sure, as the Miller said, when he took his toll twice. The greatest of evils will certainly follow the coming in of the cold into the body of the Childe that way. When the part of the Navel-string, which you left remaining, is fallen off, it is the usual custom of Midwives to put a piece of burnt Rag to it, which we commonly call Tinder: I would rather advise them to put a little of the Ponder of Bole-Armenick to it, because of its drying quality: The Curse of God upon Women

Women for their first sin, lies more heavily upon them than it doth upon beasts, for they licking it with their Tongues, can reduce it unto such an Orb as no Air can penetrate. But the first Woman, your great Grand-Mother Eve, having offended God, her posterity are forced to crave help of their Neighbours in such a case, when Beasts are not.

CHAP. III.

What brings away the After-birth.

AS much danger ensues upon a Woman (if not more) after the delivery of her Childe than before: it doth not so to Beasts. Authors have written of bringing away the After-birth, and it would make a man sick to read it. If you take notice of Lapwings when they are in fight with other Birds, imagine a Kite or the like (for they hate all Birds of Prey) you shall have more of them come to help them, than you shall see or find within seven miles of the place; I never heard, nor read, they paid them for their assistance, for I suppose they knew no use of Money; The Reason is, they love one another, but we, our selves. *Cæsars* Motto of the Crow was excellent.

*Tarbeto quondami confedit Culmini Cornix,
Est bene non potuit dicere, dixit erit.*

From the *Tarpeian* Steeples top, the Crow,
Cry'd out, *All is not well, but 'twill I trow.*

And just thus is my Verdict of Authors. You think you can see much when you can see a Tree and not run your head aganst it in the dark, 'tis well you can do so in the Night; I think it is now about break of day, if so, then the Sun will rise, and then you need not give a Doctor Ten shillings to lead **Jack with*
you

Lantern, you with an ** Ignis Fatuus* : If you would
Will with know when day breaks, turn your Faces
Whip. towards the East, for from thence the
 Wise Men came.

Authors have gotten a rugged way (like themselves) to force the After-burden away when it comes not, as Dr. *CONCEIT* would have it. I shall give you my own Opinion (if Midwives will force it away, let them pair their Nails first; for, *Musicians and Midwives must not wear their Nails too long.*)

Gentle means become a wearied Woman best, churlish remedies are allotted for Felons; The Womb is quick, the After-birth is dead; Let the quick expel the dead; it is dangerous if it be retained (I confesse it) but is there no other way to kill a Dog but to hang him?

The danger of retaining it is very great: But retained it putrifies, and thence come scurvy Diseases, Feavers, posthumes, Convulsions, and other the like Diseases, and usually death at the tail of them. Authors prescribe remedies, so many as will fill a Hop-sack, Baths, Suffumigations, Pessaries, and what not? If ordinary Remedies be preposterous (if not dangerous) what must we do then? Do thus:

1. Delays are dangerous; A Midwife thought so herself, when the case was her own.

2. What brings away the the Birth, brings away also the After-birth. A dead thing will drag whether you please; so will not a living, for that may draw back. I will not now dispute the Point, what is dead and what is living, but take it upon the vulgar Opinion, because I desire not to lead you into doubtful disputations. My own rules are real.

3. Use the same means you did to bring away the Birth.

4. Comfort up the Woman: It is more fitting practice for you than to sit telling Gossips Tales.

5. A little white Hellebore in Pouder (*alias Sneezing powder*) is a pretty good Remedy.

4. Remember Tansie, and the Stone *Ætitis*.

5. The Herb Vervain, either boiled in Wine, or a Syrup made with the Juice of it, and its double weight of Sugar (I hope I need not write one thing twice, to bid you clarify the Juice before you boyl it into a Syrup) and a spoonful or two of that given, doth the deed.

6. I hope, I need not bid you not to terrifie Women in that case, knowing they have endured pain enough before : if you are Midwives shew your selves Women.

7. Featherfew, and Mugwort, work the same effect that Vervain doth, but my opinion is, not so strongly. If you are wise, her's enough to know my meaning, if not, you are unfit to be Midwives.

8. Allexanders boyled in Wine, and the Wine drunk, is a gallant Remedy to bring it away : so also is sweet Chervil, or sweet Cicely, Angelica Root, and Master-wort used in like manner.

9. The smoak of Mary-gold Flowers received up a womans privities by a Funnel, brings away easily the After-birth, although the Midwife have let go her hold.

10. If you boyl Mugwort in water till it be very soft, then take it out and apply it like a Poulrice to the Navel of a Woman in Travail, it instantly bringeth away both Birth and After birth ; but you must speedily take it away so soon as both Birth and After-birth are come forth, lest it draw down the Womb also.

CHAP. IV.

Certain necessary Questions answered.

IN truth my Reason in this Chapter is, to teach Women more wit, if they be but minded to learn, if they be not, I cannot help it ;

The Questions I shall answer, are these :

Quest. 1. *Why women bring forth with pain ?*

Ans. I told you before (or I am deceived if I did not) That the sense of feeling was not distributed role k.

whole Body by the Nerves or Sinews. The Mouth of the womb is so straight that it must needs be dilated at the time of her delivery : The dilating thereof stretcheth the Nerves, thence comes the pain.

Quest. 2. *Why some Women bring forth with more pain than others ?*

Ans. Because the Mouth of the Matrix in some women is fuller of Nerves than in others, as may appear by Anatomies.

Quest. 3. *Why are Women so lame and sore after Travail ?*

Ans. The usual Opinion of Midwives is, Because the Bones are moved out of their places : A Tale of a Tub when the Bottoms out. I confesse it was the Opinion of Dr. Read, and some other good Anatomists, That in the Womans Labor, the Sacre-bones, and the *Os Sacrum* part : (it is called *Os Sacrum*, not because of any inherent holinesse in it, according to Dr. Read ; but because of its bignesse: it being the Custome (as he saith) amongst the Græcians to call great things holy. I think rather, the name is fetch'd from the Hebrews than the Greeks, it being the Bone which the Angel that wrestled with *Jacob* touched, which caused him to halt upon his Thigh, and ever after the Jews had so high an esteem of that Bone, that they eat none of the flesh which grew upon it. This by the By.

Crook, Columbus, and others are of Opinion, these Bones open not : the matter is not touch whether they do or not. The Bones are joyned together by Cartilages, and the Ligaments being bedewed with superfluous moisture may give way, and neither Bones, Cartilages, nor Ligaments are sensible, therefore this cannot be the Reason. What's the Reason then ?

It's this ; The Nerves which (as I told you) carry the sence throughout the whole Body are stretched in the Labor, and therefore there must of necessity follow sorenesse and lameness, till they are reduced to their former State and Order.

Quest.

Culpepers Midwife Enlarged.

Quest. 4. *What's the Reason the Navel-string is twist together, not much unlike to a cord?*

Ans. The vulgar Opinion of Anatomists is, That the Bloud by that delay, might be the better prepared: A waking Dream. The true Reasons are three.

1. That the Navel-string might be the stronger; for a Cord be not the stronger for twisting, why is it twisted

2. The different Position of the Child in the Womb. The different Form of the Mother in going, sitting, and lying, might compress one of those Vessels, that so the Vital Spirit could not passe in by the Arteries for quickning the Child; nor the Bloud by the Veins for its nourishment, nor the Urine passe out by the *Urachos* for its ease, which Nature hath most strangely avoided by this twisting of the Vessels.

3. It is a most wonderfull help in the cutting of the Navel-string, for it stayes both Bloud and vital Spirit from flowing out too hastily after the Birth of the Child.

Quest. 5. *What's the Reason of those Nods, or Knots in the Navel-string of the Child?*

Ans. Another whimsey Midwives have scraped up concerning this; for so many of them as they find, so many children they affirm the Mother wil have after that: Neither is this enough, but this error hath gotten a sort of attendants; for the knots are not of an equal distance the one from the other; the long intervals between the Knots, shew long intervals between child and child, and the short the contrary: Those knots that look reddish signifie Males, and the whitish Females: and all this is as true as the Sea burns; which cleerly appears if you consider that Women within a very few, have the like number of them in all their children; Nay, sometimes more in their last children than in their first.

The true Reason is,

Dame Nature like a vigilant Nurse forms these, that the bloud and vital spirit might be kept back from coming too violently upon the childe, that so instead of feeding of it, she might not choak it. And thus much for this Book.

BOOK



BOOK VIII.

A Guide for Women in their Lying-In.

ANd this shall be divided into two Sections.
1. *The Dyet she ought to keep when she lyes in.*
2. *How to remedy the Accidents she is subject to
at that time.*

SECT. I.

*Of the Diet a Woman ought to keep
when she lies in.*

IT is not unknown unto most good Women, That a woman may deliver her body of many infirmities at such a time; and it is as little unknown to me, That the breathing in of ill Air, and the eating of ill Diet is the cause of most infirmities; for preventing of the one, and remedying of the other; Be pleased to take notice of these few Rules which I shall deliver.

1. *By way of Caution.*

2. *By way of Instruction.*

First, If her Body be exceeding weak, keep her not

too hot, Extremity of heat weakens Nature, and dissolves the strength.

Secondly, be she weak or strong, let no cold air come near her at first; For Cold is,

1. An enemy to the Spermatical parts.
2. If it get into the Womb, it increaseth the after pains.
3. Causeth swelling in the Womb.
4. Hurts the Nerves.

Thirdly, Let her Diet be hot, and let her eat but little at a time; Women many times have Apish Nurses, and they give Reasons as just like themselves, as though they were spit out of their Mouths: Oh, say they, *Your Belly hath been much emptied, and you must fill it again; and you have lost a great deal of Blood, and do lose daily. And you must eat soundly, and drink profoundly, or else you will be so weak you will not be able to help your self.* Silly creatures, and good for little but to wash Dishes for three half pence a day; For the Bloud she avoids is superfluous, and good for nothing but to do mischief; and hath been kept in her Body a long time; the avoiding of it conducing to her health, and not to her weakness; and this appears, that if it be retained, and cannot by no means be brought away, Grim Death usually looks his Captive pale in the Face; if not, *Chronical Diseases* (which some account worse) are her companions to her next Child, if not to another world.

Fourthly, Another sottish Opinion that they have, That Oatmeal Caudles purge a woman in that case, Virgines that use themselves to eat Oatmeal, are taught by woful Experience that it binds, and that's the Reason they get the Green sicknesse by it: I never knew a binding thing purge by boyling, although I have known purging things bind by boiling.

Fifthly, Let her the first three daies (and longer if she be weak) avoid the light. Her labor weakens her Eyes exceedingly by an Harmony between her Womb and

them: Her eyes if they were weak before, may be strengthened at this time.

Sixthly, Let her avoid great Noises and Sadnesse, together with trouble of Mind; for whether it be morning she should be praising God for her delivery, or troubled about the wagging of a Straw, judge you.

My Instructions are these.

1. So soon as she is laid in her bed, let her drink draught of burnt white Wine, in which you have melted a dram of *Sperma Ceti*.

2. The Herb Vervain is a most singular Herb for this purpose, and grows commonly in every high way. Though the Remedies of the Colledge of Physicians grow in the *East Indies*, and you must give Money for them, the Remedies of God are neerer at hand, and to be had without gathering, or else he was mistaken, who said, *His mercies are over all his works*. The herb fortifies the Womb so exceedingly, that it will do more in two days with it, than in two weeks without: It is in its prime in May and June, when if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year: If you do not, it's not my fault: you may use it any way, boil it in her meats and drinks; it hath no offensive taste, though very pleasant vertues.

If the Woman be any way Feaverish, adde Plantane to it, whether Leaves or Roots, it matters not: If she be not Feaverish: it will not do amiss to add them both together *Vis unita fortior*, Joyn'd strength is strongest.

4. If her Courses come not away as they should, leave out the Plantane, and in stead thereof, put Mother of Time.

5. If the Womb be foul (which may be easily perceived by the impurity of the Bloud, it either coming away in gobs, or stinking) or you suspect any of the Afterbirth to be left behind (which is a thing may sometimes happen, though the Midwife be never so able;) Make a drink of Featherfew, Mugwort, Pennyroyal, Mother of Time, boiled in white Wine, and sweetened with Sugar.

6. Penid

6. Penides, and new laid Eggs is the best meat for her first, of which let her eat often, and but a little at a time.
7. Let her use Cinnamon in all her meats and drinks, for it strengthens her womb like a Castle fortified with Walls and Bulwarks.
8. Let her stir as little as may be till after the fifth, sixth or seventh dais after Delivery, if she be weak; Let her talk as little as may be, for it weakens her; Gossips tales do Women little good in such a case.
9. If she goes not well to stool, give her a Clyster, made only with the Decoction of Mallows, and a little Red Sugar: Old Sage, Cato prescribe Coleworts to Women in such a case, and took no other Physick, neither himself nor his Household, and *Chrisippus* was so vain-glorious to write a whole Treatise of them, making them a Universal Medicine for the whole Body, and every disease it is subject to: But I spake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy, and Dr. *REASON*, who is alwayes in his company, (both of them being the Sons of *DAME NATURE*) told me windy things were extream bad for Women in that case.
10. When she hath lyen-in a week, or something more, let her use such things as close the Womb: Of which, Moringlasse, and Comfry bear away the Bell; you may if you please add a little purging to it, and do your selves no harm; put in Polypodium both Leaves and roots bruised. Our Colledge of Physitians, and so doth the Ancients also affirm, That Polypodium of the Oak is to be preferred before all other Polypodiums whatsoever. I know no other reason they have for it, but only, because it is more scarce, and because more scarce, more dear, and because more dear, it brings more Money, and that's the greese makes the wheels go. You need not ask in what quantity these Herbs must be used, they are so harmlesse you cannot offend in the use of them. If you be pleased to use these Directions; you to your admiration, shall

find the singular effects of those Instructions to your own health and comfort, and to my desire that am the Person of them: They are most of them my own, if not all; you shall scarce find any of them in anothers Writings: And thus you see I do not only wish you well but Labor to do you good.

S E C T. I I.

How to Remedy the Accidents a Women is subject unto in her Lying-In.

THe Accidents are these, ———

I. *The after Pains.*

About the Cause of which, Authors keep a terrible quarter; They must say something, though to little purpose.

Some think it to be the thinnesse, some the thicknesse, some the slimnesse of the Bloud, and some the sharpnesse of it. The Opinion of *Hippocrates* was, That Women were more troubled with them at the Birth of their first Child, *Cujus contrarium est verum*; the good old son was mistaken, Dr. Experience whispers the contrary into every good Womans ears that had more Children than one. I do not justly know the cause my self, and yet this I know, That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be not too late to help it, (for women will be wilfull as well as men) boyl an Egg soft, and pour out the Yolk of it, with which mix a spoonfull of Cinnamon water and let her drink it; and if you mix two grains of Amber-greece with it, it will be the better. I hold Vain taken before, to be as good as either.

2. Take Onions and boyl them very well in Water then stamp them with Oyl and Cinnamon, and seeds of
Poude

Pouder, spread them upon a cloath, and apply them to the Region of the Womb.

3. Take Bayberries, beat them to Pouder, put the Pouder upon a Chaffing-dish of coals, and let her receive the smok of them up her Privities.

4. Take Tar, and Barrows Grease, of each equal quantities, boyl them both together, and whilst it is boyling, add a little Pidgeons dung to it: spread some of this upon a linnen cloath, and apply it to the reins of the back of a Woman that is troubled with after pains, and it will speedily give her ease.

5. Let the Woman that is troubled with after pains take half a dram of Bay-berries beaten into powder, in draught of Muskadel.

By putting all these together, a man may gather, that the after pains proceed from cold and wind.

I I. *Excoriations in the lower part of their Womb.*

For the Remedy of which, The usual Medicine is Oyl of sweet Almonds; A better Remedy (in my Opinion) Oyl of St. Johns Wort, to anoint that part withall.

III. *Sometimes through great straining to bring the Child into the World, the Woman comes to be troubled with the Hemorrhoides or Piles.*

For Cure of which,

1. Let her use Polypodium bruised and boyled in her heats and Drinks.

2. Let her be let bloud in the Vain Saphena.

3. Take an Onion, and having cut a hole in the midst of it, fill it full of Oyl, rost it, and having bruised it altogether, apply it warm to the Fundament. If you think this Medicine to be too hot, take a dozen Snails without shels, if you cannot get them, take so many with shels, and pull them out, and having bruised them with a little Oyl, apply them to it warm.

4. A better than any (in my Opinion) is, Take as many Woodlice as you can get (some Countries call them sowes) bruise them, and having mixed them with a little Oyl, apply them warm to the place.

5. If she go not well to stool, let her take an ounce of Cassia Fistula drawn at night going to bed; she need keep no greater diet after it.

I V. *Retention of the Menstruis.*

Which is a thing usually mortal, if not remedied.

Hippocrates in his Book, *De natura pueri*, holds, A Woman ought to be purged according to the time that the Child is in shaping or forming, which is, Thirty dayes in a Male, forty two in a Female. Sacred Writ *Leviticus*, Chap. 12. Delivers these words, *If she bring forth a Man-child, she shall continue in the blood of her Purification thirty and three dayes: If she bring forth a Maid-child, she shall continue in the blood of her Purification three score and six dayes.* I know not how to understand this Scripture, unlesse it be confined only to *Abraham's* Household and their seed, to whom the *Levitical Law* was only Written as a Rule of Practice: and Experience will teach us that *Hippocrates* his Rules were only calculated for the *Meridian of Greece*, and very seldom found authentick in our Hemisphere. Besides, Women that gave their Children suck themselves, have them not so long as those that do not. And if that blood be impure (as I shewed before, and as is agreeable to reason) then is it not fit a Woman should give her Childe suck very speedily after her delivery; for if the blood be impure how can it breed good Milk? dirty water will make but dirty pottage: and the retaining of an impure thing doth the Body harm. That the first Milk of a woman is naughty may appear, Because the first Milk of a Cow is brackish and turns to Curds and Whey, yet lies not the Curse of God so heavily upon Cattel for the first sin of Man as it doth upon men and Women.

'Tis an easie matter to know when a woman is purged enough in such a case: If the work be well done, health and strength will follow, if not, sickness.

If it be not well done:

I. Take such Medicines as strongly provoke the terms (you had a Catalogue of them before, part of which are

Dittany, Betony, Savory, Penny-royal, Featherfew, Sage, Centaury, Juniper berries, Peony roots, &c. If this do not the deed, in a day or two, dangerous effects are like to follow (if not prevented) Therefore,

2. Let her take two or three Spoonfuls of Briony water every morning; you may find the Receipt in my Translation of the *London Dispensatory*, in their first Master piece, it was called *Hysterical water*: but in the second (because no body should know it was the same) Briony Water.

3. Gentian Roots, beaten into Powder, and a dram of them taken every morning in Wine, is a most singular Remedy: And yet (in my Opinion)

4. The Roots of Birthwort either long or round, so used, and taken as the former, is better than that.

5. Take twelve Peony Seeds, and beat them into very fine Powder, and let her drink them in a draught of hot Cardus Posset drink, and let her sweat after it: if this do not bring them down the first time she takes it, let her take as much more about three hours after. Make much of these Medicines.

V. Overflowing of the Menstruis.

Which is easily cured by Comfrey and Knotgrasse, so used and taken as you were instructed before: For indeed, the Rules in the former Section being observed, you shall have no need of these once in an age.

The truth is, this infirmity seldom happens to women after they are delivered: If it do, beside the former Remedies,

1. Take Shepherds purse, either boiled in any convenient Liquor, or dried and beaten to Powder, and it will be an admirable Remedy to stop them; for indeed the Herb is especially appropriated to the Privities.

2. The Leaves and Flowers of Brambles, or either of them being dried and beaten into Powder, and a dram of them taken every morning in a Spoonful of red Wine, or in a decoction of the Leaves of the same, which perhaps is far better, is an admirable remedy for the immoderate flowing of the Terms in Women.



BOOK IX.

Of Nursing Children.

Prooemium.

OH ! What a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themselves? What Reasons do they bring why a Woman must needs Nurse her own Childe? Some extorted from Divinity. *Sarah* Nursed *Isaac*, therefore every Woman must nurse her own Childe. Why is it not as good an Argument, That because *David* was a King, and a Prophet, therefore every man must be a King, and every King a Prophet? Some they have haled it from Reason by head and shoulders. The Mothers Milk is most convenient for the Childe, because the Childe participates of her Nature; as though every Chollerick Woman, had Chollerick Children, and every Melancholly Woman, Melancholly Children: Or else, because the woman cannot love her Childe, except she give it suck her own self, which if she do not, the more inhumane Beast she.

On the other side: It would make a dying man laugh, or a Horse break his Halter to hear how they thwart all this again.

I. Say they, (and they agree all in that Opinion, though the point be disputable) The Childe draws his
Conditions

Conditions from his Nurse. To prove this, they quote a great many Fathers, otherwise called Heathens; As that the *Lacedemonians* set up the youngest Son of their deceased King, in his stead, because he suck'd his own Mother.

2. That *Alcibiades*, being an *Athenian*, was so strong and valiant, because he suck'd a *Spartan* woman.

3. *Cornelius Tacitus* strain'd all the wits he had to find out the Reason, why the *Germans* are such strong boned Men; and the result of all his weak and tired Brains was, because they suck'd their own Mothers. And why had not *Alcibiades* been so, if he had suck'd his?

4. If a young Lamb suck a Goat, his wool would be harder then the wool of other Sheep, and himself fiercer: And yet within half a Page further he saith, No Creature will suck other than their own Dams, Man excepted.

5. All Authors universally describe of what complexion and condition a Nurse ought to be: If every woman then must Nurse her own Childe, any complexion must of necessity serve the turn.

My self having buried many of my Children young, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of Children which died in *London* in the time of their suckling.

2. How many got such inseparable diseases by ill Milk, that it could never be claw'd off before *Dr. Death* came and cured them.

3. In the third place, I read Authors, such as I had, and such as I could get, gave me such bald and contradictory Reasons, as I have recited to you before, by way of example, that so you may know by a penny how a Shilling is coyned.

4. Then I set my self to study, the result of which I bestow upon you as freely, as God hath bestowed it upon me: And for every particular I shall give you my Reasons.

I di-

I divide this Book into two Sections.

1. *What manner of Creature a Nurse ought to be.*
2. *About what Age the Child ought to be weaned.*

S E C T. I.

What manner of Creature a Nurse ought to be.

AUthors make a great stir about this, and take ten times more pains than needs about Notions, Whether her Milk be good or bad. If her complexion be fitting to make a Nurse, must not her Milk be good? did you ever see a Cherry Tree bear Crabs.

There is very few (thank the Physicians of our times for it) that are able to know what complexion a Woman is of when they see her; and therefore Authors leave as many needlesse Rules as old *Lilly* did in his *Grammer*. I advise every good Woman to chuse a Nurse that is a Sanguine Woman, and my Reason is, Because all Children in their minority have that complexion predominant, and if you can get such a woman, you need not fear she is squint eyed or lame, nor crump shouldered, nor yellow-haired, nor an ill favored Nose, nor bad smell, nor misshapen Body, nor black Teeth; and you may remember the old Proverb, *Cavendum ab iis quos Deus notavit*, Have a care of those that God hath marked: You need not question such a Womans Milk to be bad, nor her Nipples neither, unlesse some accidental infirmity have befallen them, and in that your Eye will direct you.

1. I'll first of all describe such a woman to you.
2. Give good Cautions.
3. Tell you what Diet she ought to keep.

I shall describe {
the Woman {

1. *By her Person.*

2. *By her conditions.*

1. *By her Person.*

She is of a middle stature, fleshy, but not fat; of a merry, pleasant cheerful countenance, and ruddy color, very cleer skin, that you may see her Veins through it.

2. *By her Conditions.*

Se loves company, cannot endure to be alone; not given to anger, but infinitely to playing and singing: she delights much in Children, and therefore is the fittest Nurse for one. To come to the exact knowledge of what complexion a Nurse is of, if you please to bestow a little time and pains in reading my *Galen's Art of Physick*, you cannot well err; only I would not have you to think, that a woman can be found exactly of a sanguine complexion, without the predominancy of another complexion now and then intermixed; you shall far sooner find a needle in a bottle of Hay, than such a Creature: Only let it suffice, that if you cannot find a woman exactly of that Complexion, take another to it as neer as you can.

For CAUTIONS, Take these.

1. Let her not be too poor, for if she want, so must the Childe.
2. For Age, Let her be between twenty and forty, for then she is in her prime.
3. Let her be well bred, for ill bred Nurses corrupt good Nature.
4. Let her be in health, for her own sicknesse infects her Milk, and by it the Childe.
5. Let her be a prudent Woman, and such a one will be carefull of the Childe.
6. If it be a Boy, let the Nurse be such an one whose last Child was a Boy; if a Girl, contrary.
7. Let her not be with Childe her self, for she may spoil her own, or yours, or both.

To such a Nurse you may put your Childe.

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me Tyrannical: Give me leave to tell,

1. *What*

1. *What she ought to avoid.*

2. *If her Milk be accidentally corrupted, What will mend it.*

1. She ought to avoid all salt Meats, Garlick, Leeks, Onions and Mustard; excessive drinking of Wine, strong Beer, or Ale, for they trouble the Childs Body with choller; Cheese, both new and old, with melancholly; and all Fish with Flegm.

2. Let her use her Body to exercise; if she have nothing else to do, let her dance the Child. Exercise causeth good Digestion, good Digestion, good Bloud, good Bloud, good Milk: good Milk, a thriving Child.

3. Let her never deny her self sleep, when she is sleepy, for then she will quickly awake when the Child cryes.

4. Let the Air she lives in be good. Want of this is the Reason so few children live in London, and those few that live are none of the wisest. Grosse and thick Air, makes,

1. Fat unweldy Bodies.

2. Dull Wits.

An Air neer the Fens, or near the Sea, makes sickly Bodies. Pure and cleer Air, makes,

1. Nimble Bodies.

2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to ingender the Vital and Animal Spirit, which causeth in Man, Apprehension, Imagination, Fancy, Opinion, Consent, Judgement, Reason, Resolution, Discerning, Knowledge, Remembrance, Calling to Minde, Mirth, Joy, Hope, Trust, Humanity; Boldnesse, Mercy, Fear, Sadnesse. Despair, Envy, Hatred, Malice, Mildnesse, Stubbornnesse, and indeed though the Bulk of the Body be nourished by Food, the Air carries the greatest swing in all the Actions thereof; for it's the causer of Life, Health, Sicknesse, Death, to Mortals.

3. Let her shun disquiernesse of Mind, Anger, Vexing, and Grief; for if a Woman did but see her own Face in a Glasse

lasse when she is in such passions, she would hire a Man to throw stones at it.

II. What will amend her Milk being accidentally corrupted.

1. First of all, Let her observe the Cautions before mentioned.

2. Let her Diet be good.

3. Herbs that correct Milk, are these.

If it be too hot ; Endive and Succory, Lettice, Sorrel, Purslain, Plantane.

If too cold ; Borrage, Buglosse, Vervain, Mother of Time, Cinnamon ; and to be brief, whatsoever strengthens the Child in the Womb, amends the Milk after the Woman is delivered.

4. Also many Nurses, though otherwise of Complexion good enough, yet many times they want Milk ; in such case Authors have left some Remedies, *Viz.*

1. The Hoofs of the fore-feet of a Cow, dried and beaten into Pouder, and a dram of the Pouder taken every morning in any convenient Liquor, increases Milk.

2. That Thistle which is commonly called our Ladies Thistle, because the Papists thought good to dedicate it to the blessed Virgin, whether out of a fond conceit that she amended her Milk by it, I know not, yet this I know, few things growing, breed more and better Milk in Nurses, than that doth, and that is clearly testified by the Milky Veins in it.

3. If the Childe be much troubled with wind, let the Nurse use Fennel, or Fennel Seed in her Drinks, or Broths, and the Childe shall soon find the admirable benefit of it. Be studious, and do not think I shall live alwayes to instruct you.

This is the way for good Women to keep their Children in health : the want of observance of which, loseth many a Childe : and the Physicians neither of our time, nor of our forefathers, had either not the wit, or not the Honesty to direct you in it. Blame not me for not making a long Narrative how a Nurse should use her Child, and how

how she should dresse its Head, and how she should pin it up in Blankets, and when she should hold it out to piss, as many have done before me : Let but my former Rules be observed, and the Labor of the Woman will be eased. Her lying in, short ; Her children usually maintained in Health and Strength : I hope they will not blame me for shortness, unless they love nothing but long things. I desire my Book should be for every ones good, and therefore within the reach of every ones Purse: And rest confident, there is enough in it to imploy the Brains of the wisest Woman breathing, and to do the silliest good.

S E C T. II.

About what time the Child ought to be weaned.

A Punctual time in all Children cannot be determined, but the manner may : A word or two of them both.

Ægineta Avicenna, prescribe two years for the child to suck, and that's usually one too many, If the child be weak, it may suck longer, Milk digests soon, it being concocted by the Nurse ; and that's the Reason, many in a Consumption (whose digestion is weak) are cured by sucking a Womans Breast.

If the child be strong and lusty (as happily it may be, if my former Rules be observed) a year is enough in all conscience for it to suck. Experience teacheth the inconvenience of children long sucking, Suck being ordained for children no longer, than until they can digest other Food : the fondness of Mothers to children doth them more mischief than the Devil himself can do them : one part (and not none of the least) of which appears in letting of them suck too long. Unnatural Food in their Infancy, and cockering in their Youth, will (if it were possible) make a Devil of a Saint. I know the grace of God

God laies hold upon whomsoever he pleaseth, and therefore I cannot give universal Rules; yet this I say, I have known many, and heard of more, that sucked three or four years, but never knew any come to good, nor heard of many. I told you Milk was ordained for children no longer than till they could digest other Food. Divide all the Women in London into twenty parts, and you shall not find one of the twenty fit to be a Nurse to her own childe, and that for these Reasons,

1. *Because they give them suck too long.*

2. *Because they Cocker them in their Youth.*

And that's the Reason why in time,

1. Some Mothers are forced to curse their children for stubbornesse and ill conditions.

2. Some children serve their Parents the like Sauce, because they had no better Education. And,

3. Why so few Citizens Children come to good. They feed them against Nature, they cocker them against Nature, and if Nature have nothing to do with them, is it a wonder if they prove Unnatural.

4. God many times punisheth them with their own Coyn, That their children either die young, or live but a few years, and those very sickly; Or are troubled with the Rickets, or Lame, or Decreped; What should they do with others? If they had better, they would spoil them.

A certain Man of ingenious Breeding, and good Wit (whose Name I have forgotten) had a Wife, whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, beautiful of Person, of excellent Understanding, and good Conditions: but a Boy she must have, or else she died. To answer her Distempers, (I cannot say, her Prayers) so God gave her a Boy, and he proved a Fool; said her Husband to her, Wife, thou wast never contented till thou hadst a Boy, and now thou hast gotten one that will be a Boy all the daies of his life.

CON-

CONCLUSION.

Good Women, I have for your good, and not for my own, traced the beginnings of my self, and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an *Embrio*: I have instructed you in its Nourishment and growth in the Womb: I have given you helps for the preservation of it there; I have given you helps to ease you in your delivery of it; I have given you orders for your Body after Delivery: My care hath not been wanting for the Child during the time it sucks: I have not been wanting to you, freely to impart all the Cautions I knew, If envy oppose me, I know I have done well: it was the speech of the wisest of Men, *Anger is fierce, and wrath is cruel; But who can stand before envy*. Envy is employed against nothing but what is done well: 'tis the eldest child of the Devil, and looks as like him as though it were spit out of his mouth. I am not afraid nor ashamed to own this Work another day before the great *Jehovah*, and the *Lord Jesus Christ*, and the *Holy Angels*: what Knowledge they have given me herein, I have revealed to you, and have not concealed a tittle.

The greatest part of it (if not all) is verified by Experience, if you try it, you shall find it to be true. The remainder of my life have I consecrated to the Publick Good: I expect no reward for doing my duty; yet am forced thus to leave the Child newly weaned, to go upon another Physical Employment of Publick Contentment. I should very shortly take him up where I left him, and trace him through his Child hood, Youth, Man-hood, old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

F I N I S.



Errata non Corrigenda.

- For *Jeers*, read *Truth*.
For *Hard Language*, read *Plain Dealing*.
For *Mistakes*, read *Want of Time*.
For *discovering Womens Matters*, read *Encrease of Knowledge*.
For *crying out against Me*, read *Envy*.
For *raging against Me*, read *Covetousnesse*.
For *Distike of my Book*, read *Slavery*.
For *Neglect of my Rules*, read *Death of Infants*.
For *Practice opposing them*, read *Murder*.
For *Real Errors in the Book*, read *I am ignorant of them*.
For *Flattery*, read *I cannot abide it*.
For *Brevity of the Writter*, read *Ignorance of the Reader*.
For *want of Knowledge*, read *be Diligent*.
For *finding fault with the Book*, read *want of Wit*.
For *traducing Me behind my back*, read *want of Honesty*.
For *future Hopes*, read *Look up to God*.

*An Interpretation of certain
crabbed Names which you
shall meet with unexplained
in this Treatise.*

Accelerator, In plain English, an Hastener. Physically 'tis used in this Treatise, The Muscle that opens the passage of the Seed and Urine.

Allantois, The skin that holds the Urine of the Childe during the time it abides in the womb.

Amnios, The inner skin that compasseth the Childe round in the Womb.

Arteries, proceed from the Heart, are in a continual motion, and by their continual motion quicken the Body: they carry the Vital Blood to every part of the Body, their Motion is that which is called the Pulse, you may feel it at your Temples, Wrist, Groyn, &c.

Arthrodia, is a juncture, when the Head of the Bone is little which is received, and the Cavity which receives it is as a shallow.

Chorion, is the outward skin which compasseth the Childe in the womb.

Clytoris, is a sinewy part in the womb.

Corpus Varicosum, is an enterweaving of the Veins and Arteries, which carry the Vital and Natural Blood to the Stones to make Seed of.

Cremaster, is the Muscle that holds up the Stones.

Enarthrosis

An Interpretation of the hard Name

Enarthrosis, is a joyning when the large head of a bone received into a deep Cavity of another.

Erector, in plain English, a lifter up. Physically, The muscle that makes the Yard stand.

Glans, the top of the Yard.

Gomphosis, is a joyning of the Bone, as a Nail is joynd in a Board; and so the teeth are joynd in the jaws.

Gynglymos, is a joyning of the Bone, when the same bone receiveth another, and is received by another.

Hermonia, is the Juncture of a Bone by a Line.

Membrana, is an internal skin.

Muscle, is an Instrument of Voluntary Motion.

Nerve, is the same with a Sinew; and is that by which the Brain adds sence and motion to the Body.

Placenta, is the proper name for a Sugar cake. Physically, it is used for a piece of flesh in the Garment of Childe in the Womb: you may finde it in the Afterbirth.

Præputium, is the fore skin of the Yard; that which the Jews were commanded to cut off from their children at eight dayes of Age.

Prostrates, are the Kernels which keep the Seed, after the Stones have taken pains to finish it. I cannot but wonder why men should call an involuntary shedding of the Seed, the Running of the Reins, when the fault is in these Kernels. The Reins are so busied about the Urine, that they regard not the Seed at all.

Supersætation, is when one childe is conceived, after another is fore conceived in the womb.

Sutura, is a joyning as the Bones of the Skul are joynd; it properly signifies a sticking.

Sisarcosis, is a joyning together by flesh.

Synchondarosis, is a joyning together by a Cartilage.

Syncurosis, is a joyning together by a Ligament.

Vasa Deferentia, are the Vessels which carry the Seed from the Stones, to the Seminal Vessels.

Vasa Preparentia, are the Vessels which make

in Interpretation of the hard Names.

Bloud fitting to be concocted into Seed, as they carry to the Stones.

Venacava, is the great Vein which receives the Blood from the Liver, and distributes it by its branches to the Body.

Urachos, is the Vessel which conveys the Urine from the Childe in the Womb to the *Allantois*.

Urethra, a common passage of the Yard, both for Seed and Urine.

Uretres, are the Vessels that carry the Urine from the Kidneys to the Bladder.

If you meet with any more than these, which are explained as they are laid down, I am sorry for it: They are all that I could see by the help of my Optick Nerve (whether it were *intromittendo Species*, or *extramittendo Radios*, it matters not much.) I am willing to satisfy all: If I have missed any, I will satisfy particular persons First, that tell Me wherein I have missed; And the World in General at the next Edition.

THI



THE CONTENTS.

BOOK I.

The Instruments dedicated to Generation.

PROCEMIUM.

Page I

SECT. I.

The Genitals of Men.

Chap. 1. *Of the Preparing Vessels.*

4

Their Names. Their Use.

ibid

Their Number. Their Original.

ibid

Chap. 2. *Of the Corpus Varicosum.*

7

Its Use.

ibid

Its Substance and Form.

8

Chap. 3. *Of the Testicles.*

9

Their names, Their substance, Their form.

ib.

Their Muscles. Their Use.

10

Chap. 4. *Of the carrying Vessels.*

ib.

Their Office, Their original, Their use.

11

Chap. 5. *Of the Seminal Vessels.*

ib.

Their Description, Their Place.

ib.

Chap. 6. *Of the Yard.*

13

L 3

Its

THE CONTENTS.

Its Parts.

1. Common to all the Body.
1. The Scarf-Skin. 2. The Skin.
3. The Fleshy skin.
2. Proper to its self. 1. Two Nervous Bodies:
2. *Septum Lucidum.* 3. *Urethra.*
4. Four Muscles. 5. The Glans.
6. The Vessels.

S E C T. II.

Of the Genitals of Women.

Chap. 1. *Of the privy Passage.*

Its Lips, Its *Nimphae*, The *Clitoris*.

The Passage of Urine, The Caruncles.

The *Hymen*.

The Neck of the Womb.

Chap. 2. *Of the Womb.*

Its Names, Its Parts. 1. The Mouth. 2. The Bottom.

Its Figure, Its Frame:

Its Cavity.

Chap. 3. *Of the Stones.*

Wherein they differ from Mens.

Chap. 4. *Of the Seminal Vessels.*

The preparing Vessels, Wherein they differ from those in Men, and wherein they differ not.

The Caring Vessels. The Horns.

S E C T. III.

How to preserve the Instruments of Generation pure.

Chap. 1. *Of Temperancy in Diet.*

Wherein Consider,

1. That by a Temperate Diet is meant, that such an exact quantity of Meat and Drink should be taken in to the Stomach, as it can well digest, according to the Exercise of Body.

From

THE CONTENTS.

From whence it appears,

1. That such as lead a studious life, ought not to eat so much as those that Labor. ib.

2. The quantity is not the same to all sorts of people. ib.

Different three wayes,

1. In respect of the Diversity of Air. ib.

2. In respect of the Persons. ib.

3. In respect of Age. 30

3. A greater quantity may be taken of some meats than of others. ib.

2. Consider, That the greatest difficulty lies in finding out the exact measure of Diet. ib.

Laid open,

1. By shewing the grounds of the Difficulty. ib.

2. By giving some Remedies to remove it. ib.

3. Consider, That intemperancy in Diet in the Parents, causeth the death of many of their children in their Infancy. 31

Chap. 2. *Of the Exercise of the Body.* 33

How exercise of the Body of the Parent conduceth to the life of the Childe. ib.

1. It stirs up Natural heat in them. ib.

2. It distributes the Spirit through the Body. ib.

3. It cleanseth the Bloud of those fuliginous vapors which usually offend it. 34

BOOK II.

Of the Formation of the Child in the Womb.

Prooemium. 35

SECT. I.

The Physical way of Formation of the childe in the Womb. 38

Chap. I.

THE CONTENTS.

Chap. 1. <i>Of the parts proper to the child in the womb.</i>	ib
<i>Of the Umbilicars, or Navel Vessels.</i>	ib
1. The Vein, 2. The Arteries, 3. The Urachos.	3
The Opinion of Authors.	ib
<i>Of the Secundine.</i>	4
The Placenta.	ib
The Chorion.	4
The Allantois. The Amnios:	ib
Chap. 2. <i>The formation of the childe in the Womb.</i>	4
Womens Testicles why?	
Why sometimes a Boy, sometimes a Girl is formed.	4
The order of forming the Childe laid down.	ib
Chap. 3. <i>Some needful Questions about the forming</i>	4
<i>the Childe, Answered.</i>	4
1. In what form doth the childe lie in the Womb?	ib
A Description of it,	ib
1. According to <i>Hippocrates.</i>	4
2. According to <i>Columbus.</i>	ib
3. A Figure inferred out of <i>Spigelius.</i>	ib
2. How the Childe is nourished in the Womb.	4
Authors confuted.	ib
The truth asserted.	ib

S E C T. II.

<i>The formation of the Childe in the Womb, Astrologically</i>	5
<i>handled.</i>	5
What Authors say concerning the thing.	5
The truth of the businesse.	ib

THE CONTENTS:

BOOK III.

*Of what hinders Conception, & together
with its Remedies.*

SECT. I.

Of Natural Barrennesse.

62

Causes.

1. Man and Wife both of a complexion. ib.
 2. Want of Love between Man and Wife. 63
 3. Letting Virgins Blood before there terms come down. 64
 4. Losse of carnal Copulation. ib.
- Cure by , 1. Diet. 2. Medecines.* 65

SECT. II.

Of Accidental Barrennesse.

66

Whence it proceeds.

67

Chap. 1. Of Stopping the Menstruis.

ib.

Its Causes.

68

Signs , 1. General.

ib.

2. Particular , Its Cure.

69

Cautions.

70

Chap. 2. Of the Overflowing of the Menstruis.

71

What it is. Its Causes, Signs, Cautions.

ib.

Cure.

72

Chap. 3. Of the Flux of the Womb.

73

Cause , Signs ,

ib.

Cure.

74

Chap. 4. Of the falling out of the Womb.

75

Description.

ib.

Cause, Signs, Cure.

76

Chap. 5. Of the Inflammation of the Womb.

77

Cause.

THE CONTENTS.

Cause, Signs, Cure.

ib.

Chap. 6. *Of Windinesse of the Womb.*

79

Chap. 7. *Of heat and drynesse in the Womb.*

ib.

SECT. III.

Of Barrennesse against Nature.

81

Cure of such Barrennesse.

ib.

BOOK IV.

Of what furthers Conception.

SECT. I.

How a Woman that would have Children, should order her Body.

82

In respect of Exercise.

83

Moderate Exercise, its verrues.

ib.

Immoderate Exercise, its vices.

ib.

In respect of rest, both Moderate and immoderate.

ib.

In respect of Discontent, Reasons against it.

84

1. Physical. 2. Divine.

85

SECT. II.

Medicines for a Woman that would have Children.

87

By way of Caution.

ib.

By way of Precept.

ib.

BOOK

THE CONTENTS.

BOOK V.

A Guide for Women in Conception.

Chap. 1. <i>Signs of Conception.</i> According to Authors,	90
According to Experience.	ib.
Chap. 2. <i>Whether the Woman be conceived of a Male,</i> or	
<i>Female.</i> According to Authors.	91
According to Experience.	ib.
Chap. 3. <i>Of the Conception of Twins.</i>	92
The Reason why Twins are conceived.	93
Whether Twins be conceived at one time or not.	ib.
Authors confused.	94
The Truth asserted.	ib.
Chap. 4. <i>Of Imperfect Children.</i>	97

BOOK VI.

Of Miscarriage in Women.

Chap. 1. <i>Signs of Miscarriage.</i>	100
Chap. 2. <i>Causes of Miscarriage.</i>	101
Chap. 3. <i>Cure of Miscarriage.</i>	ib.
1. Before conception.	102
2. After conception.	ib.
Chap. 4. <i>Of Womens Longings.</i>	106
<i>Causes.</i> 1 Physical. 2. Prognostical.	ib.
Chap. 5. <i>Of Children born with a Hare Lip.</i>	109
Its cause, and cure.	ib.

BOOK

THE CONTENTS.

BOOK VII.

A Guide for Women in their Labor.

SECT. I.

<i>Of Women Laboring of a dead Childe.</i>	110
Signs that the Child is dead in the Womb.	ib.
Caution.	111
Cure, or means to bring it away.	ib.

SECT. II.

<i>Of Women Laboring with a Living Childe.</i>	113
Chap. 1. <i>What makes the Birth easie. Cautions.</i>	114
Medicines.	115
Chap. 2. <i>Of cutting the Navel-string.</i>	118
The Time of cutting it.	ib.
The Place.	119
The Manner of cutting it.	121
What is to follow the cutting of it,	122
Chap. 3. <i>What brings away the After-birth.</i>	123
Chap. 4. <i>Certain necessary Questions, Answered.</i>	125
1. Why women brings forth with pain.	ib.
2. Why some women bring forth with more pain than others.	126
3. Why women are so lame and sore after travel:	ib.
4. What's the Reason the Navel-string is so twisted together?	127
5. What the reason of the knots in the Navel-string.	ib.

BOOK

THE CONTENTS.

BOOK VIII.

A Guide for Women in their Lying in.

SECT. I.

What Diet a Woman ought to keep when she lies in. 12

1. By way of Caution. 12
2. By way of Instruction. 13

SECT. II.

How to remedy the accidents a woman is subject to in her Lying in. 13

1. The after pains. 13
 2. Excoriations of the womb. 14
 3. Hemorrhoids. 15
 4. Retention of the Terms. 16
 5. Overflowing of the Menstruis. 17
-

BOOK IX.

Of Nursing Children.

Authors confuted. 17

SECT. I.

What manner a Creature a Nurse ought to be. 18

- Described { 1. By her Person. 18
- Cautions. { 2. By her Conditions. 19

FINIS

Sh
Ca
Co

C
M
C
H
H
T
W
C
C
1.
2.

3.
4.

5.

